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DECEMBER 1, 1955

America's Year-end Holiday Season Is Rich with Grateful Thoughts of God's Blessings

OFFICIAL NAE ORGAN

Readers Say-

War and Peace Again

To the Editor:

Dr. Paul Peachey's article, "Evangelical Christianity and Atomic War," in the Oct. 15 *Action* was one of the *very best* to ever appear in your magazine.

EDWARD MCCLURG

Myrtle Point, Ore.

To the Editor:

In your October 15 issue there is an article by Paul Peachy which is calculated, unintentionally, I am sure, to confuse rather than to enlighten. It discusses war, the church, the Christian and the state.

He declares that "War is but an inevitable aspect of the tragedy of human history." Would it not be more accurate to say "War is an inevitable consequence of human sin"? When that is said we are closer to Bible teaching (Jas. 4:1-3). And having said that it follows that so long as sin continues wars will continue, notwithstanding all that well-meaning and sincere statesmen can do to abolish them. Sin is the root cause of war. Not until sin is abolished will wars come to an end.

"Must we not admit that . . . . the battle today as always is a conflict between the kingdom of God on one hand and the forces of darkness on the other?" Well, no. That is too great a simplification. It is equivalent to saying, as most pacifists do say, that no good has ever resulted from war, that war never serves a good purpose, whch is just not true. War *has* resulted in good. Most of the liberties of men today have been gained by war. It is just no good saying that God has been opposed to war, all war, any war. The fact is, and we never dodge it so long as the Bible is read, that God fostered war on many an occasion, that He ordered His people to go to war, that He led them in war, that He directed them in their fighting, that He taught men to fight, that He brought about victory, that He raised up great warriors and sent them into battle, that He ordered His leaders to exterminate whole nations, wipe out entire peoples, men, women, infants, animals, everything that had life and breath, thus originating what we now have designated as genocide. What good is it to deny these things with the statements of the Bible open before us?

Mr. Peachey calls for a restudy by Christians of the whole problem of war. I join him in that call. Such a restudy is long overdue. But it is no good beginning it on a false premise.

Mr. Peachey lists a number of thoughts which have come to him *"which will not down."* First, that "we have taken upon ourselves unholy weapons to fight the enemies of whom after all God alone can dispose." Would he have us understand by that that it is contrary to God's will for nations to have armies, navies, armaments, etc.? Does he mean it is wrong, sinful, for America to be armed in the kind of a world we live in?

Does he mean by "unholy weapons" the common and accepted weapons of warfare? Are rifles allowable, but not machine guns; hand grenades but not block-busting bombs; mortars but not atom bombs?

Mr. Peachey is of the opinion that the use of the atom bomb is sinful. Why? If using lesser bombs is all right what makes using an atom bomb all wrong? At what point of effectiveness or destruction do weapons cross the line from "holy" to "unholy"?

Another "thought that will not down" is stated thus: "That despite our adherence to the literal authority of Scripture we have nonetheless failed to take seriously enough the commandments of Christ pertaining to love and peace."

But when was it ever the design of God that "the commandments of Christ pertaining to love and peace," set forth for the individual disciple and the church, were to be the basic and controlling principles of the state? It is the church that was commissioned to preach the gospel of salvation; it is the state that was commissioned (and by God) to maintain justice, promote human welfare, maintain tranquility, and resist the violation of these benefits, as well as to punish the violators. To do this the state was authorized to use force and the sword.

The final thought which "will not down" with Mr. Peachey is "that the military program of our nation today stands in irreconcilable contradiction to both the gospel and to its specific commands." Not at all. Here two things are deplorably confused, the church and the state. Again, the church has been divinely authorized to preach the gospel and in doing so to wield the sword of the Spirit. The state has been divinely authorized to preserve and maintain justice and punish evil-doers, and in doing so to wield the material sword. The state in so acting is not in "irreconcilable contradiction to the specific commands" of Christ. It is doing exactly what it was specifically and divinely authorized to do.

Mr. Peachey calls for a restudy of this question. I am for that. I suggest that Mr. Peachey begin that restudy.

CARLYLE B. HAYNES

Washington, D. C.

Likes Fair Attitude

To the Editor:

I share your viewpoint with relation to the National Council of Churches and the World Council of Churches.

I also highly appreciate your fair and Christian attitude toward these bodies. Too much that is written concerning them represents a strongly biased and even unchristian attitude. Certainly we need to "earnestly contend for the faith" but we must be Christian about it.

J. HUBER DIXON

Chariton, Ia.

Pray for China!

To the Editor:

In China, during the past five years, a Communist-sponsored Church, through its subtile deceptions has sought to bring the Christian Church of that Nation under its

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United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

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United Evangelical Action is published twice a month at Newton, Kansas by the National Association of Evangelicals

Advertising space rates on request.

Subscription price in U.S.A. and possessions, six months, $1.00; one year, $2.00, three years, $5.00. Foreign subscriptions, $2.00 per year in Canada and nations of the Pan-American Union; other countries, $3.00. No receipts mailed unless requested.

Entered as second-class matter at the post office at Newton, Kansas under the act of March 3, 1879.

All editorials, sermons and articles appearing in United Evangelical Action represent the personal views of the authors. They do not necessarily reflect the policies of the National Association of Evangelicals, of its constituent groups, or the convictions of their individual members.

Executive, Editorial and News offices, United Evangelical Action, 111 E. Fourth St., Cincinnati 2, Ohio. Telephone MAin 1-6939.

Circulation and Subscription offices, United Evangelical Action, 108 N. Main St., Wheaton, Ill. Telephone WHeaton 8-7110.

Advertising office, United Evangelical Action, 111 E. Fourth Street, Cincinnati 2, Ohio. Telephone MAin 1-6939.

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Vol. XIV No. 19
Newton, Kansas December 1, 1955

Printed in the U.S.A.

Christian Education and Our American Schools

CARL F. H. HENRY

Chairman Commission on Social Action, National Association of Evangelicals

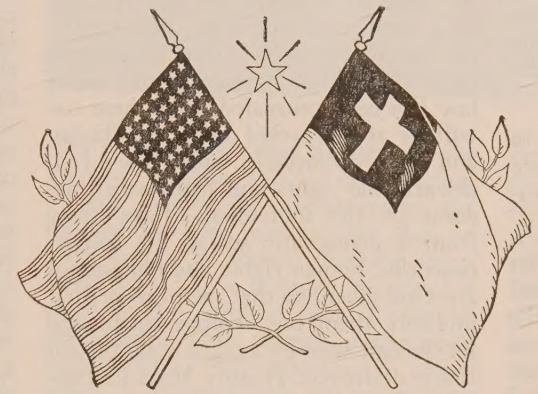
NO problem confronting American education today is graver than the question of the relation of spiritual and moral truths to the scientific and historical truths to which the modern public school curriculum assigns centrality.

This is more important by far than the classroom problem posed by the increasing birth rate, by inadequate physical facilities for education, and by the lagging of teachers' salaries in the rural areas. For it concerns the question whether the American student is to be educated as a citizen of two worlds—the eternal and the temporal worlds—or for the changing world of time only.

Not the future welfare of America merely, but the well-being of the free nations whose destinies depend so largely upon our leadership, and beyond this, of the entire world insofar as there remains hope in our times, may turn in the long run upon the decision we make.

Communism has given an answer in the bluntest terms: There is no God, no spiritual world, no eternal truth, no changeless moral principle established by the will of God; such entities belong to the sphere of legend and myth. Hence Communism educates its youth, deliberately and relentlessly, for one world only: the time-space world, a realm without absolute or enduring values, a world in which all is subject to change. Education of that kind—for one world only—corrupts the oncoming generation; it repudiates absolute truth, and prepares the people to accept the lie that whatever the state says is true.

American educators—I do not mean the grass roots variety, but those who have gained power to forge the official or approved outlook—are seeking to outwit Communism by a superficial policy. Communism educates for one world in which, as we have said, the totalitarian principle is to gain com-



plete expression. Public education in America is oriented to democracy rather than totalitarianism as its approved principle. It educates for citizenship in a world of tomorrow outlined in terms of freedom, and rather easily identified, therefore, with the ideological program of the United Nations.

Stated in these terms, both the totalitarian and non-totalitarian classroom educate for one world only. Neither viewpoint becomes explicit about a supernatural or unchanging world of eternal truth and morality.

The implications should be clear to any fifth grader to whom the issues are fairly presented. In a world in which nothing is permanently true, in which values are subject to change, why should the enduring truth and value of democracy be assumed? If democracy is preferable to totalitarianism, must it not be so as the bearer of truth and goodness which endure, and not as a phrase of a relativistic interpretation of life? Democracy built on relativism cannot protect itself from a decline to totalitarianism, which thrives on relativism, and both will share in the final descent to hell.

That brings into view the conflict between public and private education which seems now to grow yearly. Private school enrollment is gaining at a much higher rate than public school enrollment. In recent years, Protestant Christian day schools have sprung up with impressive regularity and their formation has reached record proportions. In some American cities today, half the students are in private and half in public schools.

This dual school system increasingly distresses the professional policymakers of public education. They regard it as a threat to the preservation and advancement of democratic values and to national unity. To perpetuate American democracy, they contend, *common schools* are necessary, attended by the great majority of children, including all economic, social and religious backgrounds, and providing for their daily co-existence and interchange. Private schools are criticized for promoting major socio-religious divisions among the people.

The flaw in this type of argument lies on its surface. What is necessary for the survival of democracy is not common schools, but *common values,* and, more than that, a *common dedication to unchanging truth and ethical principles.* Democracy cannot flourish in isolation from the distinctive moral and spiritual foundations on which it rests, especially the reality of a supernatural Creator and Sustainer of human rights and duties. To keep democracy alive, it must be "under God"; with government, as with all else, it is true that where there is no vision of God, the people perish.

Over against this plea for a spiritual basis in education and life, two reactions are heard frequently today from modern educators.

One is a new emphasis on values of a naturalistic (that is, anti-supernaturalistic) kind. This confuses the public mind because the term "values" for long centuries has kept a respectable company with supernaturalism. Parents hear with gratification that values are again emphasized in the schools, uncritically assuming that education is returning to an objective spiritual and moral order. It is necessary, therefore,

to point out that the increasing attention given in public education today to moral and spiritual values, and to their interpretation, marks no necessary return to higher ground.

The other emphasis in educational circles is that the American separation of church and state rules out the teaching of the distinctive Hebrew-Christian values which are integral to the genius of the West as the deepest strand of its cultural heritage. This too has a surface plausibility; the religious persecutions of Europe were ugly realities, and one need only look to Latin America to know that they have not yet ceased, and that a dual school system can be readily used to inculcate the dogma that the state exists for the sake of some one particular church.

In both respects, it is necessary to say more, later about church-state separation, first about values, and education.

It should have been plain, even when some educators excommunicated values from the classroom, that all the while they were propagating values of a sort, usually of a quite inadequate and even objectionable variety. Had the question been raised at once of naturalistic versus supernaturalistic values, the recent one-sided emphasis on naturalistic values as those common to all persons would be revealed for what it is, not an orientation of education to the realm of morality and the life of the spirit, but its limitation to those concerns which naturalism shelters. No room remains for a supernatural God, for divinely-given commandments, for the ethical precepts of Jesus, nor for any changeless standard of truth and morality in such a view.

Let it not be thought that the teaching of values in this dimension undergirds a democratic outlook. The thesis that democracy is an ideal form of government, and totalitarianism wicked, is less likely to be revised by a philosophy which holds that some truths are forever true, some acts forever wicked, than by the naturalistic dogma that all truths and principles are subject to revision. Hence public education which does not rise above the naturalistic perspective cannot really save significance for the democratic process, breeds an ideological uncertainty or tentativeness, and plants the seeds of cultural disunity and division. It makes no essential difference whether education is unitary, dual or triplicate; wherever it suspends democracy on relativism in truth and values, it strikes a blow at the security and foundations of our cherished way of life.

Not naturalism, but Christian supernaturalism is, in historic fact, the ground from which democracy has risen. Totalitarianism gains its security, as should be obvious from Communism today, by a repudiation and suppression of Hebrew-Christian values. A system of education which makes for uniformity and conformity in the exclusion of eternal truths and values gnaws away at the only structure on which democracy can prosper and long survive. For a generation or two it may stress from the Declaration of Independence such essentials of the democratic concept as the equality of all men, and the right to life, liberty and the pursuit of happiness, but the day will come sooner or later, because the fundamental emphasis on a supernatural Creator and source of the moral law has been concealed, that these too will be reinterpreted by a totalitarian and anti-democratic spirit which thwarts the rights and legitimate freedoms of the individual. Take away from a democratic society its convictions that human rights and obligations are God-given, so that men can neither multiply them nor remove them, and its choicest weapon against totalitarianism is destroyed. History bears its twofold witness: American democracy has its roots in Christian spiritual and moral verities, and godless ideologies succeed with the advancement of a naturalistic culture only as the Christian ideology is driven underground.

All the smog-bound philosophies, whose visibility is confined to the changing world of time and space, disqualify themselves actually from any right to speak of values. Genuine values hold good for all men in all places and times; what is relative loses its right to command the will absolutely. Values which are "on the wing" do not have their home in heaven. The naturalistic view may speak of "value-claims," of that which people prize or desire at a given point in time or space, but that these preferences represent what is permanently good, or that young people ought also to desire them, it can never persuasively establish. Naturalism knows only culture-bound values subject to change, and these are not values in the ultimate sense at all, but only value "double-talk."

The second emphasis, on separation of church and state, is one which no friend of American democracy can regard lightly. It would seem to me that the friends of private education as such are under no obligation to defend the thesis upon which Roman Catholic parochial schools rest, that education free of a specific ecclesiastical control is to be condemned. We do not condemn public education simply because it is public, and we ask the friends of public education not to condemn private education simply because it is private, but by demonstrating its rightness or wrongness in terms of unchanging principle. The difficulty which a totalitarian religion poses by a substitute school system which privately inculcates the ideal of a church-state union, in a democracy which takes its rise in state-church separation, is one which our Roman brethren alone are required to resolve, doubly so in view of their religious opposition to private education in lands dominated by that church.

We proceed here within the assumption of the rightness of separation of church and state. My own communion, the Baptist, insisted on this principle, despite every form of resistance, until it prevailed among the founding fathers. If ever we lose from the American outlook a respect for all human beings and for the right of conscience, not merely a tolerance of religious differences but an active championing of the individual right or freedom of religious decision, and a sympathetic understanding of competitive spiritual backgrounds and beliefs, it will be a sad day for a democratic society. But that such an understanding requires either the exclusion of religious values from public education, or the levelling of all religion, or the denial that any true religion exists, hardly follows; indeed, it may equally well be that an unsympathetic misunderstanding of religion, or intolerance of it, accounts actually for such prejudices.

Against the teaching of Hebrew-Christian values in the public schools, the favorite argument is that this would involve sectarianism, and hence would violate church-state separation. But the living God is no mere chancellor or superintendent of a cult or sect, and what distinguishes Western culture through its Hebrew-Christian heritage is dismissable as sectarian only from the radical anti-Christian viewpoint. A most specious sectarianism—of the humanistic pedigree—may actually underlie the bias that watever relates the living God to education is sectarian.

The fact is that the proposed separation of the state from religious and spiritual realities, which is the erroneous equivalent in the minds of some educators for the constitutional separation of church and state, not only misconceives the original intention of the founders, but rests on a superficial interpretation of human nature and the whole of existence. The founding fathers can be quoted at length, to show that they regarded pure religion and morality as the indispensable twin supports of democracy.

The newer emphasis on values, which some educators are forging on a naturalistic basis, introduces into public education all the essentials of humanistic religion, while at the same time church-state separation is invoked as a pious platitude to exclude specifically Christian values. It should be instructive enough, to all who have eyes to see, that the same professional educator who disjointed the Hebrew-Christian heritage from public education, proceeded to divorce education from supernatural religion as a whole, and then also from an objective and unchanging morality. I do not regard it as the place of public education to lead out in a moral and religious development which is partisan to the cult of humanism, least of all when the impression is given that, thereby, church-state separation is ideally maintained. "Moral education for democratic purposes," about which we hear so much, means for some professional educators little more than a civic-centered religion and morality without any supernatural reference, the segregation of ethics from the foundations of supernatural religion, and their attempted identification with the "accepted" values of our democratic society, and hence the use of publicly-supported institutions to promote privately-cherished theories of morality. This "non-dogmatic" experimentalist religion, reinterpreting and reconstructing the supernatural, renounces all authoritarianism but its own, and brazenly casts aside the Ten Commandments and the Sermon on the Mount for "experimental controls of conduct" which it dogmatically espouses.

Some leaders, on the other hand, admit, that, ideally, education should orient all truth to the eternal spiritual and moral order, yet they contend that this is now a practical impossibility because of the religious diversification which has seized upon American life, in considerable measure through the neglect of public education over the past generation. Public education has become spiritually insensitive, morally delinquent, they would say, past the point of recovery. That sort of argument abandons the structure of public education, and the nation as well, to an inevitable disintegration, and it allows pragmatic considerations of the most short-sighted kind to determine the content of what is right in education policy. Does a program of pragmatic reaction have a right to speak for the Christian conscience, or do we cry out against pragmatic ethics in public education only to submit to it in practice?

The argument, frequently heard, that the reorientation of public education to religious values might open the door to tax support for private religious schools, is likewise unconvincing and misleading. The point is not that no such danger is present, but the argument asks for a sacrifice of what is right on the ground that it may be perverted in some respects with wrong consequences. Any educational policy which is dictated only by reactionary considerations is self-defeating; a virile program must pursue sound policy, and then safeguard it from unsound practices.

Evangelicals believe the time has come when Christian schools are imperative.

The promotion of the democratic process is obviously not to be achieved by an easy distinction between public and private schools, especially not by proposals to exclude independency in education and to limit the academic instruction of our youth to public classroms. Some private schools—I think especially of the collegiate and post-graduate levels—have been more self-consciously godless in perspective than multitudes of public schools, and some public schools have a specific religious orientation in certain localities which may be excessive in its particularization, while many others have perpetuated the spiritual and moral heritage because local superintendents and teachers hold a perspective superior to the dominant professional viewpoint, or because local school boards have realized that they and not state or national teachers' committees on moral and spiritual values are legally responsible for the temper of the schools. The issue is not—not yet at any rate—between godless public education and godly private education. Rather, on the elementary school level, it is between hesitant, ambiguous, conflicting, and unconvincing public education, and a frank and unashamed emphasis in private Christian education on the supernatural God and His unyielding will for man. For the future of democracy, no uncertainty would be more devastating than touching the basis of man's freedoms and responsibilities, or the changelessness of truth and morality, for a democracy's very basis of existence is suspended on its answers to these questions. A cleavage in the mind of the oncoming generation over such issues is the only education-bred divisiveness which no democracy can long survive.

We evangelical Protestants have a mutual conviction that in the life of the American republic an hour has come when Christian day schools are an imperative, for the well-being both of our youth and of the nation. We have already satisfied ourselves, in both our own experiences and local communities, of the fact that education which becomes explicit about God and the moral order need not on that account be sectarian. While I taught Baptist theology at a nearby seminary, my son was registered in an Episcopal pre-school in Chicago. He has graduated from an interdenominational day school, meeting in Presbyterian buildings, while I remain a Baptist theologian at an interdenominational seminary. Whether day schools are of Baptist, Brethren, Episcopal, Lutheran sponsorship today, these, like the interdenominational schools, some meeting in particular denominational church plants, draw a wide enrollment from people of many denominations because of a confidence that the teaching of the reality of God and His Word as an integral element in education is not sectarianism. I do not say a private school has no right to teach particular dogmas if it desires, but simply point out that spiritually-minded people, who are more sensitive to shades of religious thought than others, have disclosed an impressive trust in the objectivity and balance of private education, alongside their loss of confidence in public education.

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The Place of Religion in Our Schools

THEODORE J. JANSMA

THERE is a growing concern among educators today about the place of religion in the public school. The American Council of Education has had a committee to study the subject. Representative leaders of the church and parent-teacher organizations have struggled with it. Many communities are disturbed about it. It was dramatically forced on public attention a few years ago by the famous McCollum case at Champaign, Illinois, which culminated in a decision of the United States Supreme Court forbidding the use of public school property for teaching religion on a released time program.

The problem that confronts modern man is this—How shall we produce a generation with moral stamina to match atomic power? How shall we prepare our children to meet the challenge of the atomic age? Those who struggle with the problem write books under such disturbing titles as *Education and World Tragedy,* by Howard Mumford Jones, and *Must Destruction Be Our Destiny,* by Harrison Brown. For the Christian the problem goes even deeper and farther. How shall we educate man, the image bearer of God, to fulfill his raison d'etre, to glorify God? How shall we train men who are destined for the service of God in this life and the next.

Typical of the criticism of our educational system are the charges brought by Charles Clayton Morrison, formerly the brilliant editor of *The Christian Century,* who said in an address before the Missouri State Teachers Association, "I am bound to lay on the doorstep of our educational system the prime responsibility for the decline of religion and the steady advance of secularism in American society." It was put even more strongly some years ago by Mortimer J. Adler in a criticism of the secular college professor—"The mere toleration of religion, which implies indifference to or denial of its claims, produces a secularized culture as much as militant atheism or Nazi nihilism."

Our founding fathers would turn over in their graves if they could see how far public education has departed from the foundations they laid. They thought of education as a means of promoting and strengthening the Christian religion, and their Christian convictions and hopes were written in the charters of their schools. Harvard was founded to educate "the English and Indian youth of this country in knowledge and godliness," an aim also expressed in its twin motto of "Veritas" and "Christo et Ecclesiae." Yale, Dartmouth, Princeton, and many others were similarly committed to Christian ideals. But today, as one observer declares, "From our public school system, religion is rigorously excluded. The school delivers to society one generation after another with a thoroughly secularized mentality. Religion is taboo. Youth, therefore, makes the natural inference that religion is not important or only marginally so." And another says, that our schools breed "a population that is predominantly pagan which believes that education is merely a process which prepares you for an examination in order that you may get a job."

Mortal sins are committed by our public schools in the name of Separation of Church and State. That principle does not require that a government shall be pagan or "neutral," and that its educational agencies therefore shall be also pagan and "neutral." Of course, if a government is non-Christian then its educational system will be the same. But if a State is Christian, what is wrong with reflecting that in her educational institutions as long as liberty is allowed for the establishment of independent, private schools? At present our democratic system permits non-public schools, and if our public schools were positively Christian then, too, Jews, Mohammedans or secularists, would have the right to establish their own schools without any curtailment of liberty. What right have the "neutralists" or "secularists" to insist that our public institutions must reflect their point of view? They have no such right at all unless it be first proved that the public and State are, in fact, "neutral" and "secular." And that may not be difficult to prove. But that is precisely what bothers those who are concerned about the lack of religion in public education. How can we have it unless we first have a religious public or State? And conversely, how can we have a religious public without religious public instruction? How can public education reflect a philosophy which does not exist in the public?

Some have suggested that "religion," not a particular brand of sectarian faith, can be taught objectively, that a student can be taught the main tenets of the world's great religions. The obvious objection to this plan is that it would satisfy no one, except perhaps the secularist. Religion, especially Christianity, cannot be pigeon-holed or departmentalized. It is a fundamental discipline, a set of mind and heart, that underlies and is promoted by every course in the curriculum. "History must be related to providence and purpose; science must be related to pattern and law; literature must point up the working of sin in the human soul; language must be identified with the image of God in man; law and government must be related to final truth and justice. And even Bible study must be an organized effort to read the will of God for man, rather than a memory drill to repeat the contents of the books of the Bible" (Dr. Clarence De Graaf, *Church Herald,* Oct. 30, 1953). The school teacher not only has a unique opportunity, but a solemn obligation from the Christian point of view, to relate all knowledge to its divine source and purpose. The history or science teacher who ignores Creation and Providence is teaching false history or science. Facts do not exist in isolation, but as parts of a system which has its roots and purposes in the ultimate fact of the triune God.

Our problem is not whether public education as such is bad. It may be argued with right that education is not primarily a task of the State. The Christian parent acknowledges that God has placed this duty on his shoulders. But it does not follow that there-

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Challenge of The Century

CLYDE M. NARRAMORE

Assistant Superintendent of the Los Angeles Public Schools

UNFATHOMED opportunities! This is the challenge of the twentieth century embodied in the education of America's youth. Undoubtedly one of the great concerns of our times is providing well-trained educators for our schools. But vastly more important is the challenge to make sure that these educators have godly wisdom. This wisdom can be the portion of an educator only as he has accepted Christ as his personal Savior, and is living a dynamic Christian life. Although our founding fathers established schools and institutions of learning based on a vital Christianity, our generation has almost eliminated God from the educational systems while we Christians have complacently sat back and done nothing but grumble about it.

But can anything be done to change the tide? The answer is "yes," and now is the time for action! Christian educators today are awakening to the realization that they have been "commissioned" to witness in the tremendous home mission field of our own American schools. Acts 1:8—"But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in Judea and unto the uttermost part of the earth." The importance of the educator in America should never be underestimated.

It is a most significant fact that in America, one out of every four human beings is enrolled in a school! This percentage is higher than it has ever been in the history of our nation. Where are the people? Obviously there are in our educational institutions millions of impressionable children, adolescents, and young adults. These are the individuals that we are training for future world leadership because they come not only from America but from every corner of the globe. Since the school is "the official fact disseminating agency," how vital it is that we supply the correct facts by having Christian educators manning our schools! Our educational system determines the thinking of its citizens. Then, too, our missionary efforts abroad cannot continue if our home base crumbles. What better place is there to fortify our home base than in the youth of our land? These can be effectively reached through our schools.

Approximately two years ago an outstanding group of about twenty-five evangelical Christian educators met in my home in Pasadena and discussed the possibility of establishing a fellowship of born-again educators. Enthusiasm ran high as they considered the possibilities. This group decided to call an organizational meeting inviting all the Christian educators they knew. This first official meeting of the Educators Fellowship proved a real success with approximately 140 present. The group was overwhelmingly responsive and everyone in attendance semed to sense that here was the beginning of a movement that would spread throughout America and would be used of God to change an entire nation! Soon people began to learn about the National Educators Fellowship. Letters poured in from all around the world!

Now, only about two years old, the organization includes teachers, administrators, professors, guidance personnel, nurses, business managers, consultants, supervisors, school secretaries, and other personnel responsible for the education and welfare of students in public and private elementary schools, secondary schools, colleges and universities. Denominational lines are not taken into consideration. Christians who have had a definite spiritual experience of re-birth and who have a desire to witness for Christ are welcomed. Membership is extended to all educators in both public and private institutions who attest credence in the organization's statement of faith. The national publication *Vision* is sent regularly to every member. This publication includes many interesting articles as well as news items from every section of the United States.

Although the National Educators Fellowship is distinctly a fellowship of Christian educators, it cooperates with all recognized national evangelical organizations. It is a tax-free, non-profit corporation, positive in nature. Serving as national co-director with me is Mr. Benjamin Weiss, world traveler and for many years principal of a large metropolitan high school.

We have a full-time secretary and two men who serve as field secretaries traveling throughout the United States. An executive committee of twelve members plans and directs the activities of the organization. All members have full voting privileges. No person in the Fellowship receives any salary. The NEF is continually publishing materials for use by its members. It also publishes special materials for leaders of local NEF groups. The three dollar annual membership fee covers the cost of these printed materials.

The objectives of the National Educators Fellowship are multiple and vital. Some of them are as follows:

Providing fellowship for Christian educators.

Developing a deeper spiritual life in every member.

Learning more effective ways of witnessing for Christ.

Forming prayer groups among Christian educators.

Promoting a definite Christian influence in the public schools.

Encouraging elementary, secondary, and college students in their Christian beliefs.

Learning more effective ways of working and counseling with young people.

Keeping informed on public and national issues.

Encouraging the publication of materials by Christian educators.

Recruiting qualified Christian young people to the profession.

Developing professional skills in order to give the best possible service to the children and youth of America.

Exerting positive leadership in the

development of Christian character and personality as a deterrent to juvenile delinquency and crime.

Approximately 300,000 new educators are needed in the United States every year. Why can't these 300,000 new educators each year be evangelical Christians? The National Educators Fellowship is endeavoring to encourage Christians to go into the field so that we may flood the schools with born-again leaders and thus influence the students of our land for God. The Christian educator has a unique opportunity in his witness in that compulsory education brings the "mission field" to the feet of the educator. His approach is that of a "professional Christian layman," and his opinion is respected because the educator has a position of status. Educators have professional "know-how." The teacher has had training in understanding group psychology and has a special approach to the problems of youth. By living a consistent, positive, Christian life, a teacher can have a very definite influence on his students and will find himself with many opportunities for personal counselling. The sincere Christian educator can show the integration of Christian principles in all that he teaches—in science, music, athletics, history, art, and other subjects. The National Educators Fellowship is capitalizing on every phase of witnessing.

The founding of the National Educators Fellowship has marked the beginning of a new epoch in the educational history of our country. It is a great challenge and the field is wide open. It can change the entire course of history in our United States. Thousands of Christian educators are convinced of the greatness and importance of their calling. True, the task set before our new group of "missionaries" is mammoth but our God is bigger than the job to be done.

Unfortunately, too many of us have stepped into the pulpit and have "exposed the terrible situations in our schools," and yet we have not talked to our own sons and daughters, influencing them to become educators so they could do something about the "terrible situation." The clean-up of our schools will never come from without! It will come only when we place Christians at the head of our schools.

America is begging for educators! It is searching everywhere for teachers to train the minds and hearts of their children and young adults. We are pleading for Christian superintendents, professors, and psychologists. The godless gang of educators is leaving the schools because there are "problems" and because the salaries are not too high. However, we know that many of the "problems" lie with the unregenerated teacher. Furthermore, the salaries are much higher than ministers or missionaries receive.

Right now I know of many, many openings in the field of education—positions that pay excellent salaries, and yet I do not know of qualified persons who really love the Lord who can take these wonderful openings. I believe these mission fields are unparalleled!

What a sad commentary on us evangelical Christians who have turned our attention in nearly every direction except the foundation on which we stand —the "moulding" centers of America!

We of the twentieth century may be prone to think that there are very few new frontiers, no new horizons, little or no opportunity to contribute to our nation as did the founding fathers, the framers of the constitution, and the great presidents of the past.

However this is not true. The greatest frontiers are ahead! The biggest jobs are yet to be done. You and I have opportunity through our Christian influence in educational institutions to change nations!

Surely there is nothing we could possibly do in our lifetime which would be more important than influencing millions of students for Christ! As educators we are strategic people with influential positions. Ours is an opportunity unparalleled in history!

* * * *

The Place of Religion

(Continued from page 6)

fore the State should abandon the field. If all parents accepted their God-given responsibility and established schools operated by societies of parents, then the State would not have to enter the field. But unfortunately, if left to themselves, many parents would neglect their duty and chaos would result. Children would grow up illiterate, ignorant of our history and institutions, unable to perform the duties of citizens in a democracy. The strength of a democracy is an informed and informable public, and for that we need schools. The State is forced to provide essential services which ideally should be provided by others. The poor should be supported by friends, children, church, or other private source, but because of the failure of such private support the State is compelled to set up an office of public charity. So also the State has been forced into education because those who are primarily responsible for it have failed.

Education in America began under the control of the Church and community, but gradually the various states took over. And many states now forbid religious instruction in public schools, religious tests for teachers, and the use of school property for religious purposes. If it be conceded that the state had to take over public education, then we as citizens must see to it that public education, like other public institutions, should be of the highest quality. And for the Christian the best education, nay, the only education for his children is one based upon and permeated with the Word of God. If the state cannot or will not provide that kind of education then the Christian parent must provide it in order to acquit himself before God, before whom he has solemnly promised to bring up his children in the nurture and admonition of the Lord.

We still maintain our Christian colleges. But why limit Christian education to the college level? Roman Catholic, Nazis and Communists are not so foolish. They know, and we should know, that the earlier we begin the better.

Christian parents still seem to think that the education of their children is a dual process in which the home and the church are primarily concerned with religious training, while the school is concerned only with "secular" subjects. This false dualism has been pointed out in other articles by this writer.* These same parents give good money to build day schools on the mission fields because they think that children of new or prospective converts need the influence of a Christ-centered school and of a Christ-consecrated teacher. If that is good for children in India, why not for the children in America? These parents also invest a good deal of money in Christian summer camps for their children. Why not be satisfied with YMCA camps and others operated by non-sectarian organizations? To say the least, specifically Christian camps and schools provide an opoprtunity for Christian influence and companionship to which we want to expose our children. If our Christianity is too anemic to provide this Christian influence where it does not exist, we at least should welcome the opportunity where it already exists. But of course, it costs money, a lot of money. And there may be the rub for many parents. If they were honest they would admit that they are unwilling to pay the bill. But our Lord has warned us, "Ye cannot serve God and Mammon."

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* *The Church Herald,* November 12, 19, 1954, and quoted in *The Christian Teacher,* November and December 1954.

The First of a Series - -

The Nature of the Unity We Seek

PAUL S. REES

Pastor of First Covenant Church, Minneapolis, Minn.

IN THE following paragraphs I shall speak for many of my evangelical brethren. It would be fatuous to claim that I shall speak for *all*. It is part of our dilemma that the very attempt to define our unity must take account of the diversity that is among us.

1. The Christian unity we seek is *biblical*. It is grounded, that is to say, in the conviction that the Bible is authoritative, normative, and regulative for those who call themselves Christians. This assumption and assertion must not be taken in a stupid and obscurantist fashion. I make no plea for a naive literalism that is content with the cliche: "The Bible means what it says and says what it means." *What* it actually says is by no means to be arrived at as facilely as some people imagine. Then, having come seriously to grips with what is said, we as Christ's people must be as seriously concerned with what is *meant*.

But the point is that without this anchorage to the Holy Scriptures, which are taken to be uniquely and supernaturally as the literary medium through which God has revealed His redeeming mind and purpose, Christians are hopelessly at sea. Here is Biblicism without Bibliolatry. Here is acknowledgment of the given Word—Old and New Testament forming an astounding unity in the progressive unfolding of the Divine mind and will—without hair-splitting as to the precise mode of the giving. Our witness to the fact of it should take precedence over formulations of the "how" of it.

2. The unity we seek is *factual*. It is not an essay on the part of believers; it is an establishment on the part of God. "For by one Spirit," declares St. Paul, "are we all baptized into one body" (I Corinthians 12:13). In this view of it our oneness is neither a relativity to be improved nor a possibility to be achieved but an actuality to be recognized. If we are "in Christ," we belong to one another despite all our prejudices, blindnesses and partial insights.

Any ecumenical stirring and encirclement that you and I may wish to name —whether in the small orbit of the National Association of Evangelicals or the larger orbit of the World Council—will succeed only in so far as it becomes, in the mercy of God, a dynamic expression of an already existing unity in Christ. This unity is never synthetic. It is organic. It is vital. It is of the essence.

3. The unity we seek is *confessional*. Inescapably it is a witnessing unity. The hard core of this unifying testimony is concerned with the Person of Jesus Christ. He is God Incarnate or He is not. If He is not, there is no Church and all talk of unity and disunity is wasted breath. There may be, conceivably, some Unitarian society answering to the Israel of the Old Covenant. But there is no Church in any configuration of it such as appears on the pages of the New Testament.

Jesus is indeed "God and Savior," and He is that without equivocation or dilution. Here the biblical and the confessional coalesce; Jesus is God historically emergent among men by means of a virgin birth, performing God's mighty acts of love and judgment, including the "atoning deed" of His death and the sealing miracle of His resurrection, living now as the One sufficient Mediator between man and God, and one day, known only in the counsels of the Divine Mind, coming again to give the Church its fulfilment of hope and history, its consummation in meaningfulness.

Whatever the reasons or motives, whether a prideful rationalism or a needless obeisance to scientism, it is menacing to the realization of our Christian unity whenever the Person of our Lord Jesus Christ is held to be something other than the God-man unveiled in the Gospels and the Epistles. A Twentieth Century "unity" without a First Century Christology is in fact an abortion.

4. The unity we seek is *affectional*. Two of the most illuminating treatments of Christian unity in the New Testament are found in our Lord's words in the Supper Room discourse and prayer of John 14-17 and in St. Paul's Epistle to the Ephesians. The indispensable place of love as the cement of our oneness is made clear in both passages.

Consider our Lord's words: "That they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us." And then, to

How the Series Originated

The American section of the World Council of Churches recently set up a Study Commission on "The Nature of the Unity We Seek" as a part of its ecumenical program.

Dr. Murch, in the course of his editorial duties, commented on this move in *Action* magazine for August 1. Among the reactions to his editorial was a letter from Dr. Paul S. Minear, chairman of the new WCC Commission. A lengthy correspondence ensued during which Dr. Minear suggested that evangelicals express themselves on "The Nature of the Unity We Seek."

Dr. Paul S. Rees here presents the first contribution to a series of articles designed to state the views of evangelicals on Christian unity. We trust that the series will be a real contribution to evangelical thinking and possibly to that of Dr. Minear's Commission.

give crystalline clarity to the fact that this profound inner community must have a visible and convincing expression, He added, "that the world may believe that thou hast sent me" (John 17:21). Jesus here puts forward the astounding truth that the relations between Father, Son, and Holy Spirit in the mystery of the Godhead are a pattern of the community of believers.

Moving backward from the prayer to the discourse that preceded it, we find a clue to the nature and the medium of this dual relationship: "As the Father hath loved me, so have I loved you: continue ye in my love" (John 15:9). Christians are Trinitarians. As Trinitarians they behold in God a sociality as well as an individuality. Before ever there was human creature upon whom God might set His love, there was love, inherent and eternal, within the plural fulness of the divine being. That love, we are asked to believe, is the clue to the unity that lives and moves forever at the center of this plurality which is Father, Son, and Holy Spirit.

Let Paul add his word. In the notable prayer of Ephesians 3 there flames the vision of the Church's unity—"the whole family in heaven and earth." But how is it realized? Only as this prayer is answered: "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge" (vs. 17-19).

Consistently with other apostolic passages, Paul makes it plain that this love is ministered to us by the Holy Spirit, penetrating and strengthening the inner structure of our very being. Only so will the barriers between believers that are erected by pride be broken down, the cleavages that are the creation of our self-assertiveness be bridged, and the dissensions that spring from lust for power dissolved. What a solvent—this love!

5. The unity we seek is *functional.* The whole company of Christians engaged in the ministry! That is the New Testament vision of the Church. The Church's mission is to be the *witness to* and the *bearer of* the redeeming grace of God in Jesus Christ. Clericalism is divisive. Institutionalism is divisive. Liturgicalism is divisive. But the concept of the whole body of believers as witnesses and ministers is unitive. They must have leadership to be sure, but this leadership consists not in those who are invested with the insignia of some intrinsically separate order. It consists rather in the acceptance of responsibility of those whom the community of believers recognizes and the Holy Spirit appoints. The validity of their appointment moreover, is exhibited not by vestments but by the diligence with which they give themselves to the task of "equipping and for the building up of the body of Christ" (Ephesians 4:12, Weymouth).

6. The unity we seek is *progressional.* Another insight of St. Paul's in the Ephesian letter is at this final point both sobering and edifying. It comes in the form of a dependent clause in chapter 4, verse 3: "endeavoring to keep the unity of the Spirit in the bond of peace." The "unity of the Spirit," let it be noted, is not the object of our striving. That is "given." It is God's creation. But to the implementing of it in the structures and formularies of our common life we are to summon our best endeavors.

Where betrayals of the faith once delivered to the saints have taken place, they should be confessed and repudiated. Where confessional niceties that far outrun the minimal witness to the Deity and Lordship of Jesus Christ have been overstressed there should be, not necessarily an abandonment of these distinctives, but a re-evaluation of them with a view to enhancing rather than endangering our larger community in Christ. Where denominational groupings provide a common subsoil in which the fruit of unification might easily grow, bold Christian statesmanship should lead the way to union.

By these means and in these directions progress should be made, and in fact accelerated, toward that visible and verifying witness that we Christians must give to our common life in Jesus Christ our Lord. If the progress thus made is slow, it may be better than forced fusions. Let laggards listen to the impatient, and let the impatient listen to Jesus: "first the blade, then the ear, after that the full corn in the ear."

* * * *

Christian Education

(Continued from page 5)

Whether the Christian day school movement is a permanent enterprise or not will depend upon the future of public education. Were it not for the added tuition burden which attaches to private education, the enrollment in private schools would rapidly multiply. A majority of parents, conceivably, will find the cost of private education prohibitive, even if they prefer it for their children. This should impress us with a dual responsibility, one which reaches to public education, to which we still owe responsibilities as supporting taxpayers, as well as to private education. If Christian parents and church-goers entirely withdraw their influence from public education, it can only weaken the nation, and abandon the children of their communities, located where private schools are unavailable or prohibitive in cost, to a negative, secular emphasis. Does it not remain the duty of Christian people whose children are in private schools to seek for public education an orientation for truth which would undo the necessity for private education growing out of an irresponsible neglect of spiritual and moral realities?

The Christian day school has the advantage of presenting a spiritually integrated view of the world and life at every level. Instead of a heterogeneous emphasis, dependent on the viewpoint of this or that teacher, or of the changing teachers' college perspectives they reflect, and the consequent accumulation by the student of a series of unreconciled outlooks, the common strand in which tends to be the absence of the distinctive biblical interpretation of things, it is possible to present from the Hebrew-Christian frame of reference a rationally consistent interpretation of the individual and the whole of reality.

In a world which has lost its way spiritually and morally, it will require a coherent and consistent exhibition of the Christian world and life view, and no mere series of hit-and-run attacks on its materialistic competitors, to convince the multitudes who waver intellectually in the valley of indecision. Communism presents a carefully coordinated interpretation of the whole of reality from its naturalistic stance; the spiritual alternative to Communism, which is in fact the only stable alternative secure against declension, is worthy of the same coherent and comprehensive elaboration. The Christian day school movement therefore has the task of supplying a spiritual and moral leadership for the world at a moment when public education is unable to make up its mind in this strategic area of thought and life.

That this injects a competitive note into American education is no disastrous fact. Competition has always supplied the spice of free enterprise, and it is usually the advocates of an excessive conformity or uniformitarianism who decry it. They emphasize that the religious aspect of education can be communicated by the churches on the first day of the week, which really means that for five days a week a spiritual orientation for life may be

(Continued on page 31)

Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio, U.S.A.

Keep Christ in Christmas!

We gladly add our word to that of other Christian organizations throughout the nation in a plea for a more Christian observance of Christmas. Unless Christ is exalted the whole idea of the celebration becomes a blasphemy.

Pagan commercialism now begins its greedy propaganda for Christmas business a full week earlier than formerly, almost blacking out Thanksgiving's appeal to the spiritual sensitivities of the American people. Heathenish practices threaten to smother the true Christmas message and spirit.

Christian forces of the nation must counter this onslaught with an aggressive propaganda of their own. We should demand and send only Christmas cards with distinctively Christian sentiments. We should encourage the presentation of more Christmas pageants and cantatas in the churches. We should send out larger groups of Christmas carollers to sing in the streets, in jails, department stores, factories, schools and wherever people gather. Special services of worship, at which the story of Christ and the first Christmas is told, should be held on Christmas eve and on Christmas Sunday.

Let us keep Christ in Christmas this year!

Man, the Animal

Life magazine inaugurated a most intriguing series on the origins and history of man in its issue of November 7. All the ingenuity of modern editorial and printer's art were combined to exalt the humanistic and crassly animalistic evolutionary concept of the origins of the *genus homo*.

With sneering references to "fundamentalists" and others who prefer the Genesis account of the creation of man to evolutionary myths, an accompanying editorial presented a weak apologetic for a kind of theistic evolution that is currently popular among liberal clergymen and "spiritually-minded" educators and scientists.

This endorsement of paganism by one of America's leading magazines will undoubtedly do much to poison the minds of the American people against evangelical biblical truth. It will encourage humanistic thought, behavioristic practices and speed America along the road to moral and spiritual decadence and eventual destruction.

We want to state again our firm conviction that organic evolution is a totally unverified hypothesis. Moreover it is a theory incapable of proof by scientific facts. The more human knowledge is extended the more incompatible with the facts of life it becomes. The original statement of the theory by Darwin, Huxley and others has been abandoned. The theory in our day is confused and broken with so many scientific cross currents of so-called "scientific opinion" that there is no longer any valid consensus on it among the scientists themselves. It is no more a proven fact than the long-accepted biblical theory of creation. In spite of the materialistic speculations of the centuries we have not advanced a single knowledgeable step beyond the noble and dignified inspired explanation of the creation in the Book of Genesis.

Furthermore, evolution has no reasonable or proven explanation whatsoever of the gap between the organic and inorganic worlds. Its advocates are not prepared to explain living processes as physical force and energy or biological evolution as a guide for human society. Mass assertions, gratuitous hypotheses and grotesque myths characterize all attempts in this direction.

May God give us a new generation of Christian scientists and educators who accept Bible truth as basic to study and research in every phase of human knowledge and who will reverently adventure under God in the discovery of new areas of scientific TRUTH.

A Crucial Problem

Again, in this issue, several writers deal with the difficult problems involved in providing a proper religious emphasis in American public education. These articles and those which appeared in our last previous issue are especially apropos in view of the current White House Conference on Education and the St. Louis Conference on Religion and Public Education.

We trust that our readers will file these two issues for future reference. Reader reactions are invited and we shall try to use some of the best in our columns. There is no more crucial problem facing the Christian citizenry of our nation.

Time for Action!

The crisis in American Protestantism which called forth the National Association of Evangelicals and its related agencies is still with us. It is still a question whether those who believe in the infallibility and authority of the Holy Scriptures and in the deity and lordship of Jesus Christ, or those who hold to a "liberal" (basically humanistic) view of the Christian faith, shall dominate the thought and life of the churches.

It is passing strange that many people who are evangelical at heart refuse to take an open and aggressive stand for the "faith once for all delivered." The fear that keeps them quiet when faith and love and loyalty cry out for evangelical action is surely evil and must be judged as evil before the bar of eternal justice. When the honor of Christ and the Gospel and of the Book of God are at stake our personal well-being should not be allowed to make traitors of us. We are in a situation where it is immoral to be silent and basely immoral to do nothing.

It is the duty of every evangelical to be informed, to be intelligently vocal concerning truth and right and to actively and cooperatively associate themselves with others of like mind and heart in the crusade to preserve and perpetuate the Apostolic Faith. Let us break that "guilty silence" and move forward together as a mighty army!

Conducted by

ARNOLD D. EHLERT

"The Fundamentalist Controversy, 1918-1931." Norman F. Furniss. viii, 199 p. Yale University Press. $3.75.

This grew out of a Ph.D. dissertation at Yale, and is a useful document on the Fundamentalist movement of the '20s, supplementing Cole's "History of Fundamentalism" and correcting some of Cole's errors. It deals largely with the Scopes evolution trial in Tennessee and sketches the main features of the movement in both religious and secular aspects, the latter of which Cole did not touch. The author takes up the fundamentalist protest movements in the major denominations: Northern and Southern Baptists and Presbyterians, Methodists, Episcopalians, and Disciples of Christ. He has searched widely in the literature and bibliography, and the index gives access to a large amount of information. The Evangelical Theological College of Texas is mentioned in a footnote, but there is no indication that it was the former name of the Dallas Teological Seminary, where now one of the best collections of this literature may be found.

The author's viewpoint is ostensibly objective, but there is little appreciative or sympathetic treatment in the book of the real contributions that this movement has made to American life. Nevertheless it will stand as a chronicle of a short period of American church history that had, and will continue to have, considerable significance. It ought to stimulate some young scholar within the movement to set forth just as fully, and with a critical sympathy, the values of this great heritage.

"The Person of Christ." G. C. Berkouwer. 368 pp. Eerdmans. $4.00.

The doctrine of Christ, next to that of His work, is crucial in the system of any theologian. Dr. G. C. Berkouwer has demonstrated himself in the evangelical stream in his former volumes, and in this one he ranges himself along with Allard Pierson and Abraham Kuyper who held to the "incompatibility of Modernism and the Christian faith" (p. 12). This has its practical results also: "A weakening witness to Christ has far-reaching consequences for the mission-consciousness of the church. When on the home front the sound of true doxologies dies away, the mission spirit on the landing-beaches of the world will be broken by the encounter with its enourmous resistance" (p. 16).

In about a hundred pages the author summarizes the historical aspects of Christological thought, and then developes the major doctrines: "Promise and Fulfillment," "The Deity of Christ," "The Humanity of Christ," "The Sinlessness of Christ," "The Unity of the Person," "The Impersonal Human Nature," and "Christ Incognito?"

Dr. Berkouwer is fully aware of the dangers of both extremes in Old Testament exegesis, and he comes out about in the middle of the road: "One who tosses out the Old Testament, though he speak with appreciation about the New, is bound, like Harnack, to have an impoverished view of it too" (p. 152.) Fulfillment is more than the mere coming to pass of events, but is part of the whole fabric of a whole Bible.

The true interdependence between the deity and humanity of Jesus is nicely balanced in the two chapters dealing with them. Berkouwer supports the contention that Christ was not able to sin (p. 264). The tensions concerning the unity of Christ's person the author views as arising out of the humiliation of Christ's unified person, not out of the abstract connection between the human and the divine (p. 300).

"Egermeier's Bible Story Book, A Complete Narration from Genesis to Revelation for Young and Old." Elsie E. Egermeier, story revisions by Arlene S. Hall. 640 pp. Warner Press. No price given.

This revision of the well-known Bible story book contains more stories (312), more pictures (sixty-four in color, 115 in black and white), shorter sentences, shorter paragraphs, larger print, and special glare-free paper. Some of the longer stories have been divided into two. The binding is cream-colored (too light; will show dirt), but the book is nonetheless a beautiful production. The colored pictures are Providence lithographs and are brilliant and intriguing.

"The Mission and Achievement of Jesus." Reginald H. Fuller. 128 pp. Alec R. Allenson, Inc. $1.25.

"Life in Christ." Theo. Preiss. 104 pp. Alec R. Allenson. $1.25.

"Studies in the Book of Lamentations." Norman K. Gottwald. 122 pp. Alec R. Allenson, Inc. $1.25.

These three books are Nos. 12, 13, and 14 respectively of the Studies in Biblical Theology series originally published in England and now being handled in America by Mr. Allenson of Blessing Book Stores, Chicago. They are all technical monographs on restricted subjects and the series is to be reckoned with in the newer biblical theology literature.

Fuller denies the adequacy of Bultmann's presuppositions regarding the message of Jesus and its relevance to the kerygma of the Church and seeks to set forth a more adequate basis. Jesus not only came to preach an eschatological kingdom, but also to die in order to make it possible for the kingdom to be inaugurated. Jesus' life was not "Messianic," but more properly "pre-Messianic," and the cross initiated the eschatological phase of God's purpose in Christ.

The book by Preiss, late Pastor of the French Reformed Church consists of five monographs, the central core of which is Christology. One deals with "Justification of Johannine Thought," another with "Life in Christ and Social Ethics in the Epistle to Philemon." In the former of these the author concludes that the Christ of te fourth Gospel is the same as in the other three, but that John presents Him in a powerful contrast of total humility and perfect sovereignty.

Gottwald views Lamantations as a valuable document in the theology of a defeated nation—"how to survive national calamity without falling into despair on the one side or self-righteousness on the other" (p. 117); there is a real relevance for our own day which the New Testament does not furnish us so fully.

"Jesus and the Future; An Examination of the Criticism of the Eschatological Discourse, Mark 13, With Special Reference to the Little Apocalypse Theory." G. R. Beasley-Murray. xi, 287 pp. MacMillan.

The theory that the eschatological discourse of Mark 13 is built around the nucleus of an apocalypse of independent origin, first propounded by Timothy Colani, is traced by the author through its influence on the succeeding line of exegetes, and is examined itself in turn in great minuteness. Claiming that the theory is repudiated by most present day New Testament scholars, Beaseley-Murray applies to it all the aids of criticism. Two lengthy chapters are devoted to other theories and explanations of the passage.

In chapter 5 the author takes up the task of defending the authenticity of the discourse. He insists that the natural meaning of the prophecy must be allowed to stand—"this generation" applies to Jesus' contemporaries (p. 186). After an elaborate discussion he concludes that "we will probably be most just to the discourse if we regard it as neither simple prediction nor unalloyed eschatological exhortation, but as a combination of both with emphasis on the latter" (p. 215). This book will likely become important as a summary of opinion, and another step in the direction of a solution, but it does not provide an entirely satisfactory answer, nor will it close the discussion on this difficult passage, we are sure.

"Cross, Sword, and Arrow." Gladys H. Barr. 233 pp. Abingdon. $3.00.

A fictional account in the first person of Bertram de Baron, Jr., who took part in the Children's Crusade of 1212. All the pious enthusiasm, adventure, and tragedy of the event are woven into this tale. At points it is not a pleasant book to read, but it will help young people to appreciate the freedom of an enlightened Christian society.

BOOKS RECEIVED

"Rescue and Liberation: America's Part in the Birth of Israel." Isaac Baar. ix, 310 pp. Bloch Pub. Co. $4.50. An account in a good deal of detail of the part played by Labor Zionism in the forming of the new state of Israel. The Author headed up the Hebrew Freedom Movement, a reactionary organization critical of of official Zionism.

"The Years of Our Lord." Charles M. Crowe. 155 pp. Abingdon. $2.50. Seventeen sermons on Christ in chronological order of His life, eight of them clustered around the closing events of His earthly pilgrimage, before and after His death and resurrection. A beautifully done up volume on the inside.

"A Priest Speaks His Mind; Why He Returned to the Protestant Faith of His Fathers." W. E. R. O'Gorman. 190 pp. The author, P. O. Box 1053, Glendale 5, Calif. $2.25. Intriguing story of events leading to conversion and resignation of priesthood to take up a crusade for Christ.

"The Passion of the King; A Book for Holy Week and Easter." Frederick C. Grant. Macmillan. 107 pp. $2.50. Ten messages on the Seven Words of the Cross and closely related themes by a well-known New Testament scholar. There is a theological basis to this book reinforcing the devotional message.

"Talks on St. Luke's Gospel." Eugene Stock. xii, 296 pp. Baker Book House. $3.00. Reissue of the 1917 edition published by The Religious Tract Society of London. What did Stock have in this commentary that warrants its republication? He was for many years Secretary of the Church Missionary Society and also Chairman of the Missionary Meeting at Keswick. While these studies are brief, they reveal a freshness that comes only from original study. The parables in the fifteen chapter, for instance, the author says are apologetics by Jesus for the benefit of the Pharisees as to why He should be seeking and saving the lost.

"Pioneer Missionaries for Christ and His Church." Thomas John Bach. 111 pp. Van Kampen Press. $2.00. Twenty-six brief sketches of pioneer missionaries from St. Paul to Malla Moe and SolomonBergstrom. The author was for many years a missionary in South America and became General Director of the Scandinavian Alliance Mission. Portrait sketches in the volume are done by Warner Sallman.

"Prayer Promptings; An Aid to Public Prayer." John Horne. 154 pp. Baker Book House. $1.75. Reissue of one of the Minister's handbook series, this one first published in 1906. A series of disconnected seed thoughts that are designed to steer praying, both public and private, into new channels and prevent monotony.

"Sixty-two sermons." William Jay. xiv, 454 pp. Baker Book House. $3.00 ($3.75 after Dec. 31, 1955). A reissue in the Co-operative Reprint Library series. Jay lived 1769-1853. This book was originally published in 1879 under the title, "Sunday Evening Sermons and Thursday Evening Lectures. Jay was an outdoor preacher in his early years—"many a clear and calm evening I have preached down the day on the corner of a common, or upon the green turf" (M'Clintock and Strong).

"The Empty Room." Vincent A. McCrossen. 156 pp. Philosophical Library. $2.75. The empty room is the room for prayer at the United Nations headquarters. The book is a pious conglomeration of sentiment spoken as from the room, and reflects the voices of the major nations USA, Russia, Israel, China, and other nations. Britain is left out.

"The Mass in Contrast with the Bible." Nancy Hearn Griffin. 44 pp. "His Word" Publications, P. O. Box 335-M, Pasadena 17, Calif. 50c.

"Our Public Schools—Christian or Secular." R. H. Martin. 152 pp. National Reform Association. $2.00. Timely book on one of the most important problems of our day.

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

Bloodshed in South America

South America is again becoming the scene of violent persecution of Protestants. In recent weeks numerous reports of violence have been forthcoming from Colombia, Bolivia, Ecuador and other Latin American countries.

An American missionary, Rev. Julius A. de Gruyter, received a double skull fracture after being beaten by a Colombian Catholic policeman. This incident was protested to the State Department through the Washington office of the National Association of Evangelicals.

On October 17, De Gruyter, a missionary under Worldwide Evangelization Crusade, was returning with five believers from a meeting. They arrived in Guamal, Meta at about 10:30 p.m. and were stopped by two policemen, who accused them of "not believing in God or the Virgin."

About ten minutes later, when the group had proceeded down the road, the policemen overtook them and began to assault the believers. He struck De Gruyter on the side of the head with a hard instrument.

De Gruyter did not completely lose consciousness although he was bleeding profusely. He managed to get over a fence into a banana grove, where he lay until five o'clock the next morning, and then he walked for four and a half hours before he was given medical treatment.

Of De Gruyter's five companions, one received a broken arm and two received severe facial injuries. The other two managed to escape injury.

This incident is only one of the numerous examples of anti-Protestant violence which have taken place in Colombia during recent weeks.

Near the town of Sevilla criminals have been trying desperately to take the life of Rev. Reynaldo Zapata. On Sunday October 2, a Protestant youth was murdered while returning from a Protestant meeting. While riding up a mountain trail he was overtaken and his throat was cut. Protestants in the area believe that it was the intention of the criminals to kill Zapata who usually rode up that trail each Sunday evening.

On October 4, eighteen armed men attacked the house of Mr. Zapata and although Zapata was not at home seven others in the house were killed.

Violence in Bolivia

Violence similar to that in Colombia has begun to appear in Bolivia, and at precisely the same time. In Bolivia, however, the government has taken the necessary precautions to assure that the situation will not get out of hand. The government prosecutor issued a statement to the effect that anyone inciting anti-Protestant action would be severely punished.

The anti-Protestant persecutions in Bolivia began on October 3 when a group of men armed with tear gas and smoke bombs disrupted a service being sponsored by Youth for Christ. Police threw the men out of the meeting, but they lingered outside. Several believers were injured slightly and car windows were broken.

The following Sunday the Youth for Christ officials were asked to cancel an outdoor service which was to be held in the amphitheatre, since the Catholics had planned a procession to the amphitheatre, and they feared that there would be trouble. The YFC officials complied. Later an observer heard a number of Catholic priests planning the attack on the service at the amphitheatre, which had by that time been cancelled.

Also in Umala a Catholic priest has disturbed Protestant meetings. With a boisterous group of Catholics he paraded past the Protestant church in order to disturb the service. Later in the public square, he grabbed a Bible from an Indian, ripped it up and burned it.

Trouble in Ecuador

Missionaries in Ecuador report the worst violence which they have experienced in many years. In a recent incident two evangelical believers were brutally beaten.

The persecution in Ecuador broke out among a mob of Indians in a primitive community which had never before been reached by an evangelical missionary or native pastor.

The mob of Indians surrounded the meeting place and when the believers left the house one of them was taken captive by the mob. He was brutally beaten for more than an hour and then was thrown in an icy mountain stream. Thinking that the man was dead the mob left the scene of violence.

Meanwhile another smaller group had captured another of the believers. They stoned, clubbed and kicked him causing numerous bruises and lacerations.

Finally the two believers were granted refuge in the home of a local official until they could be taken secretly to the mission hospital in Quito.

Government authorities who were notified sent a squadron of police to the scene of the brutalities, where sixteen of the mob leaders were arrested.

Soviet Travel

The USA Department of State has now cleared travel for American citizens to the Soviet and other East European countries. This action had been contemplated for some time and was synchronized for announcement during the big four Foreign Ministers Conference in Geneva.

Until the announcement American passports specifically stated that they were not valid for travel in the Communist countries. In recent action those countries where the USA has diplomatic recognition were stricken from the list of countries where travel would not be permitted. These include the Soviet Union, Poland, Czechoslovakia, Hungary, and Rumania. Still remaining on the list are Albania, Bulgaria, Communist China, North Korea and North Viet Nam.

The announcement of extended travel permission comes at a time when a number of clergymen who have traveled in Russia have made the suggestion that more church officials should visit the congregations of Christians in Soviet territory.

Pacifist Ruling

The United States Supreme Court ruled that a conscientious objector cannot claim that his right to freedom of religion is violated if he is required to cooperate with the Selective Service System.

The court rejected an appeal from T. Vail Palmer, Jr., a Quaker minister of Gonic, N. H., who was convicted of a second draft law violation in 1953 for refusing to report for induction.

Mr. Palmer, who served a sentence of one year and a day in 1950-51 for refusing to register for the draft, was involuntarily registered by prison officials before his release. He subsequently refused to fill out any questionnaries sent him by his draft board, even though, as a theological student at Oberlin (O.) Seminary, he was eligible for ministerial deferment.

He gave them the information requested in the course of his letters, but not on the official forms sent for the purpose. The draft board classified him "I-A" despite the absence of official forms and when he refused to report for induction, he was arrested, tried, and sentenced to three years in prison (which the judge suspended on probation) and a $500 fine.

Mr. Palmer then unsuccessfully appealed his conviction, on the grounds of deprivation of religious liberty, to the USA Circuit Court of Appeals and finally to the Supreme Court.

Without granting an oral hearing, or delivering a written opinion, the Supreme Court simply affirmed the appellate court's opinion that Mr. Palmer's religious freedom was adequately guarded in the Selective Service statute.

EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

NSSA's "Twin Conventions" Give New Impetus to Sunday School Revival

The Sunday School revival in America, as advocated and promoted by the National Sunday School Association, received new impetus in the Association's "twin conventions" at Spokane, Washington and Providence, Rhode Island in October. These gatherings celebrated the tenth anniversary of the founding of the Association.

Attendance Records Broken

All convention attendance records of the Association have been broken this year. The Spokane convention had 2,046 paid registrations with another 2,000 visitors in attendance. The Providence convention exceeded the Spokane paid enrollment by ten with some 2,000 additional in the public sessions. Thus over 8,000 Sunday School leaders and workers came out to celebrate the anniversary. If attendance at the more than thirty metropolitan, state and regional conventions of the Association be added to that of the national meetings nearly 20,000 were in NSSA and NSSA-related meetings this year. The Greater Los Angeles S. S. Convention alone had between 2,000 and 3,000 in its recent gathering in Angelus Temple. American evangelical Sunday Schools are on the march!

The Spokane and Providence gatherings were almost identical in program and pretty largely in personnel. Governor Arthur Langley of Washington was on hand to greet the conventioneers at Spokane. Governor Dennis Roberts of Rhode Island welcomed the Providence delegates.

Inspiring Messages

In his presidential address at the opening sessions Dr. Harold W. Erickson of the Evangelical Free Church, Rockford, Ill., said that the Association had its birth at a meeting in Chicago on April 30, 1945, the same year two Japanese cities were "pulverized" into white ashes by atomic explosion."

"One may not say with any certainty whether atomic energy will be used to destroy civilization as we know it, or be the means of opening up an unprecedented era of development," he said, but "of one thing we are sure . . . The mission of the Church of Jesus Christ . . . must go on."

"It is not too much to assume that God raised up the NSSA when He did, to make a counter-impact for Christ, the Holy Scriptures and the Church to the saving of the nations. The power we possess is far greater than that implicit in the atomic discoveries of our day."

Some 27,000,000 young people under twenty in this country currently have no religious training at all, delegates were told by Dr. Henrietta C. Mears, director of the 6,000-member Sunday school at Hollywood's First Presbyterian Church. Today's school children have scores of splendid educational advantages, but are denied the Word of God despite "the fact that 106 of the first 108 colleges established in this country were founded by Christian leaders."

"We are training a great army who will take over our country in the next decades as judges, educators and scientists," she said, adding: "The trouble with this arm is that we have put the signs up wrong and pointed the youth in the wrong way."

"Much of American education is feeding the children nothing but husks —superficialities instead of realities. We in the church face a tremendous task but not a hopeless one. All we have to do is teach the Word of God. It is sufficient; you don't have to add anything to it. We must put God first in our education to make it good."

GREETED BY GOVERNORS

TOP: Governor Arthur Langlie of Washington at the Spokane convention shakes hands with NSSA Secretary Risley. BOTTOM: Governor Dennis Roberts of Rhode Island talks with Risley and Dr. Fryhling.

Teaching the Word of God is "soul business and you must have a soul for it." Dr. Paul S. Rees of First Covenant Church, Minneapolis, told both conventions. Speaking on the subject, "The Soul of the Teacher," he pointed out that, to be a teacher, one must undergo several severe disciplines.

He spoke of the Discipline of Exemplification as the necessity of living consistently with what one teaches. The Discipline of Communication requires a teacher to use every legitimate means in order to communicate his lesson to his pupils. The Discipline of Meditation requires the recovery of a nearly lost art, in a day when the newspapers and television think for us; and many people have a "George Gobel mind." The Discipline of Continuation was proposed as the best antidote to discouragement and failure. Dr. Rees said that "there isn't any job regardless of how glamorous it may appear to be, but what there is some drudgery behind the scenes."

It was most significant that Governor Langlie of Washington took time from his busy life to deliver a full-length address at Spokane. He for several years taught an adult Bible class in University Presbyterian church in Seattle.

Directly addressing Sunday School teachers, Gov. Langlie said, "We have to understand that this great work in which you Sunday School workers are engaged is the only way to raise the standards in America to where we know the future is secure. Obviously, we cannot give leadership to the world if we do not have the leadership to give. And we cannot give this leadership until we are able to give Christian leadership.

"I want to thank you Sunday School workers for what you are doing and urge you to carry on in even greater and expanding fields," the governor concluded. "It is wonderful what God can do. He is using you and He can use you even more if you will give him a chance."

It is impossible to give even brief digests of the inspiring messages of all the major speakers in the public ses-

A small cross-section of a Providence audience which filled the huge Veteran's Memorial Auditorium.

sions. Without exception they were of a high order.

Over Eighty Workshops

Probably the unique and distinguishing characteristic of NSSA conventions is the conferences and workshops. There were over 80 in each gathering this year covering every phase of Sunday School activity at the local level. Workers went out of these meetings determined to build bigger and better Sunday Schools.

The large number of exhibits by religious publishers, supply houses and evangelical institutions were heavily patronized at both Spokane and Providence.

The tenth anniversary of the National Sunday School Association was fittingly observed by the lighting of ten candles on each of two gigantic birthday cakes which stook on the convention platforms. After the Thursday evening sessions, all of the Association and Convention personnel, and the Convention Committees were guests at informal receptions where a large sheet cake was served.

One of the unexpected highlights of the closing session at Spokane was the surprise presentation of "This is Your Life," based on the famous TV feature. Since Rev. Clate A. Risley was pastor of the Hillyard Baptist Church in Spokane for nine years prior to assuming his position as NSSA General Secretary, the Northwest Convention Committee's "original dramatic production" officially proclaimed him, "'Mr. Sunday School,' with all the rights and privileges pertaining thereto."

At Providence enthusiasm ran high for the establishment of a New England Sunday School Association. Convention leaders stated that the success of the gathering had done more to give new life to the Evangelical cause in this area than anything that had happened in a decade. Rev. Norman Townsend was named temporary chairman. Some 600 New Englanders suggested names of area leaders to be contacted. A regional convention has been promised for 1956.

The Business Session

In the business meetings of the General Council the largest financial budget in the history of the Association was adopted. Plans for expansion in metropolitan, state and regional areas were okehed. The nominating committee reported that many new denominational and institutional representatives are being contacted to broaden the base of and intensify interest in the NSSA itself.

Dr. Harold W. Erickson was re-elected for another term as president. Other officers of the Association are Dr. Edward D. Simpson, vice president; Rev. Paul W. McBeth, secretary; Rev. Bert Webb, treasurer. The two efficient staff secretaries whose leadership is largely responsible for the growth and health of the organization —Rev. Clate A. Risley, General Secretary and Miss Winona Walworth, Associate General Secretary—were re-elected.

Chosen for two-year terms on the Board of Directors were: Dr. James DeForest Murch, Rev. Norman Townsend, Rev. W. S. Mooneyham, Rev. Clarence Fast, Rev. Cyrus Nelson and Rev. Warren Filkin.

Chicago Next

Chicago was chosen as the Convention city for 1956. Invitations from the Governor of Illinois, the Mayor of Chicago, the president of the Chamber of Commerce and many other civic and religious leaders were read. The Greater Chicago S S Association, the Christian Business Men's Committee, the Midwest Area of the National As-

A partial view of the Exhibits in Spokane's spacious new Coliseum. A similar feature marked the Providence meet.

SERVICE DIRECTORY

National Headquarters
Dr. Henry H. Savage, President
Rev. George L. Ford, Associate Executive Director, 108 N. Main St., 9 Smith Block, Wheaton, Illinois.

World Relief Commission
Mr. Wendell L. Rockey, Executive Director, 536 W. 46th Street, New York 36, New York.

Missions
(Evangelical Foreign Mission Assn.)
Dr. Clyde W. Taylor, Director, 1405 G Street, N. W. Washington 5, D. C.

Purchasing
Mr. W. J. Anderson, Director, 39 Cortlandt Street, New York 7, New York.

Sunday Schools
(National Sunday School Association)
Rev. Clate A. Risley, Executive Secretary, 542 South Dearborn Street, Chicago 5, Illinois.

Radio
(National Religious Broadcasters, Inc.)
Rev. Thomas F. Zimmerman, 528 Norton Street, Springfield, Missouri.

Youth
Mr. Gunnar Hoglund, Chairman, 5927 North Paulina, Chicago, Ill.

Educational Institutions
Dr. Merrill C. Tenney, Chairman, 811 North Main Street, Wheaton, Illinois.

Christian Day Schools
(National Assn. of Christian Schools)
Mr. Mark Fakkema, Secretary, 10201 State Street, Chicago, Illinois.

Evangelical Action
Dr. Frederick C. Fowler, Chairman, 300 East Second St., Duluth 5, Minn.

Evangelism
Dr. Jared F. Gerig, Chairman, 3901 S. Wayne Ave., Ft. Wayne, Ind.

Government Chaplaincies
Dr. Douglas G. Scott, Executive Director, Box 1928, Washington 13, D. C.

Women's Fellowship
Mrs. M. C. Tenney, President, 811 N. Main Street, Wheaton, Illinois.

Laymen's Council
Mr. Kenneth Keyes, Chairman, 234 Biscayne Blvd., Miami, Fla.

Regional Offices
Central—Rev. Mahlon L. Macy, Director, 573 West Douglas Ave., Wichita, Kans.

New England—Rev. George S. McNeill, Director, 9 Park Street, Boston 8, Massachusetts.

Southwest—Dr. Walter L. Penner, Director, 5603 N. Figueroa Street, Los Angeles 42, California.

Upper Mid-West—Rev. Martin Cox, Director, Hospitality House, 902 Hennepin Avenue, Minneapolis 3, Minnesota.

Mid-West—Rev. Charles J. Anderson, Director, 542 South Dearborn Street, Chicago 5, Illinois.

Northwest—Rev. Wilmer N. Brown, Director, 423 Park Building, Portland 5, Oregon.

International Relations
Dr. J. Elwin Wright, Executive Secretary, 120 Tremont Street, Boston 8, Massachusetts.

sociation of Evangelicals and other evangelical organizations joined in the invitation. NSSA leaders anticipate the greatest convention in the Association's history.

A very deep sense of the leadership and blessing of God was upon the thankful hearts of everyone at Spokane and Providence as they sang their parting hymns and went back to the 48 states and the provinces of Canada from whence they had come. They realized that in some way they were making history, that they were a part of the Sunday School revival which is taking place in America. Unitedly they felt "It is wonderful what God can do!"

Hudson-Mohawk Group Holds a SS Convention

SCHENECTADY, N. Y.—On October 22 the Hudson-Mohawk Fellowship of Evangelicals of Albany, Troy and Schenectady held a Sunday School Convention at the Tabernacle Baptist Church here.

Dr. Harold E. Garner of the Moody Bible Institute, Chicago, and Mrs. Ethel Barrett, "The Story Lady," of Grace Presbyterian Church, Montclair, New Jersey, were the principal speakers.

A panel discussion on "Released Time" was conducted by Miss Agnes Geiger, Bible Club teacher of Troy, and Miss Frances Stone, Bible Club missionary in Schenectady, with Mrs. Thomas Teply acting as moderator during the morning session; and Mrs. Faith Bailey of Albany presented "Hints for Better Publicity" at the close of the afternoon session.

Approximately 150 persons were registered during the sessions. Those in charge of arrangements include: Rev. and Mrs. Thomas R. Teply of Loudonville Presbyterian Church; Rev. John Chambers of East Glenville Church, Scotia, N. Y.; Rev. Charles Wilson of the Philadelphia Church, Albany; and Rev. Bernard Steen of Central Baptist Church, Schenectady.

—UNITED ACTION—

NAE Board Hears Reports at Wichita

WICHITA, Kan. — The mid-year meeting of the Board of Administration of the National Association of Evangelicals was held in Hotel Lassen here October 19-21. The highlight of the gathering was the reports of progress from the Regional directors.

The NAE now has eight active regional offices with the addition of Great Lakes, Detroit, Mich., November 1 and Eastern, Williamsport, Pa., December 1.

One reason for holding the sessions of the Board meeting at Wichita was to give encouragement to the new Central region which had just opened offices at 573 Douglas Avenue here. Rev. Mahlon L. Macy, the new director, reported encouraging progress in contacting the evangelical constituency in Kansas, Oklahoma and Colorado. (Texas was added to his field temporarily by action of the Board.) Mr. Macy addressed state or national meetings of the Evangelical Methodist Church, the Mennonite Brethren Conference and the Assemblies of God recently. The Denver Association of Evangelicals is arranging meetings for him in Colorado.

The Midwest region, Rev. Charles J. Anderson director, reported that his Chicago office is the center of great activity. On December 9 President H. H. Savage is to address the annual meeting of the region at Moody Church. Several local Evangelical fellowships have been visited and new ones are in the process of formation. The Evangelical Welfare Agency, which is doing such an outstanding work in Greater Chicago, is considering affiliation with the National Association.

The Southwest region, under the leadership of Dr. Walter L. Penner, is looking forward to the visits of NAE Pres. H. H. Savage and Dr. Clyde W. Taylor during two weeks in February. Many parts of the area will be visited. Regular ministerial luncheons have been resumed recently in Los Angeles. The local fellowships in Fresno, Kern County and elsewhere are thriving. A men's fellowship banquet drew 135 laymen and pastors recently when the 1955 "Layman of the Year" was chosen. A new welfare agency is being projected by a committee headed by Milford Sholund.

The Northwest region, headed by Rev. Wilmer N. Brown, reported twenty-five city evangelical fellowships in the area. The provinces of Alberta and British Columbia are asking temporary inclusion in the program until they can be organized. The NAE story is being effectively told by colored slides and lectures and new support is being gained in many places.

The Upper Midwest, where Rev. Martin Cox has only recently assumed terest. A strong Minneapolis committee spearheaded a well-attended annual convention. There is real interest in extending an invitation for a National convention in the near future. Strong Sunday School interest is manifested in all the states of the region.

The NAE Board of Administration heard encouraging reports from all its Commissions and affiliated Agencies. Associate Executive Director George L. Ford was strongly supported in his plans and policies for the ensuing six months of the fiscal year. Rev. C. C. Burnett, chairman of the Program Committee for the coming Cleveland national convention, was enthusiastic about progress being made. Adjournment was followed by a splendid rally of the evangelical forces of Wichita in the First Church of the Nazarene with Dr. Savage speaking.

—WORLD RELIEF—

WRC Speeding Relief To Suffering Haitians

NEW YORK.—The World Relief Commission of the National Association of Evangelicals (p. 23) is maintaining an active program of relief and evangelization in many parts of the world, according to Mr. Wendell L. Rockey, Executive Director. Greater mobility of the NAE relief program is being developed to meet emergency conditions. The most recent appeal

came from Haiti as a result of hurricane damage. Reports were received that scraps of food were carefully hidden behind locked doors, of a mother carrying a baby of eight days and leading four other children making a trip of four days to a mission station for relief, and of people grubbing for roots of wild morning glory to keep alive. It is reported that more than 4,000 were in peril of starvation and tuberculosis and other diseases due to malnutrition.

The World Relief Commission met the emergency by immediately shipping $1,000 worth of food and several bales of clothing to be followed by later shipments as available. Another great area of need is West Germany where food and clothing are being distributed with Gospel material to refugees from behind the Iron Curtain. In both cases, as in all other NAE relief work, the food and clothing are distributed by evangelicals with Gospel material in the language of the recipient.

—INTER - CHURCH—

The National Council Hails United Nations

NEW YORK.—A statement hailing the United Nations on its 10th anniversary as the best means for making "the atomic era an age of peace" was issued here by the National Council of Churches and was read in many churches across the nation. This despite widespread division of Protestant opinion on the UN.

Warning that continuance of the arms race courts "the greatest risk of all, total disaster," the declaration said "we must persevere through the United Nations to find effective means for achieving disarmament" even though this pursuit itself involves some risk.

"There is no substitute for the will to peace and justice," the Council said. "We cannot escape (the threat of destruction on a global scale) simply by letting frustration drive us into a dark cave.

"The advances in nuclear science since the (1945) San Francisco conference make it imperative that our own and other nations find the means of using nuclear energy for peaceful purposes and that effective use of the United Nations be made to achieve this end."

The statement was drafted by Dr. Ernest Gross, chairman of the National Council's department of international affairs and former United States delegate to the United Nations.

All Protestant-Catholic Unity Urged by Oxnam

OAKLAND, Calif.—(RNS)—Methodist Bishop G. Bromley Oxnam of Washington, D. C., made a plea here for "reconciliation" of Protestants and Roman Catholics and a unified stand against Communism. The bishop addressed more than 5,000 persons at the Protestant Reformation Day Festival of Faith rally in the Oakland Auditorium arena.

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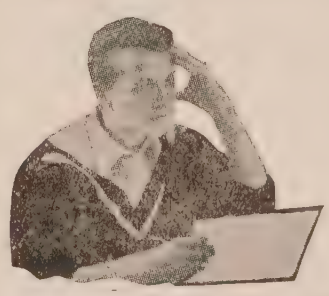

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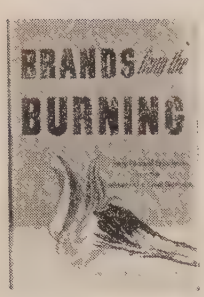

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BROADMAN PRESS

This month Christmas will be celebrated for the first time by Hebrew Christians in Dayton, Ohio; London, England; Frankfort, Germany; Jerusalem — and many other cities throughout the world. During the last year these Jews have found Christ as their Saviour-Messiah through the gospel efforts of missionaries of The American Association for Jewish Evangelism.

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Rev. A. B. Machlin, *Executive Director*

THE AMERICAN ASSOCIATION FOR JEWISH EVANGELISM, Inc.
Winona Lake, Indiana

he advocated, Bishop Oxnam called upon Protestants and Catholics to pledge themselves in all matters involving religious liberty "to do unto others as we would be done by."

In this connection, he urged Pope Pius XII to join with Protestant leaders in advocating the use of the Golden Rule as regards religious freedom issues.

"Is it not possible for men and women and little children who worship the same God, who adore the same Christ, who are inspired by the same Holy Spirit, to kneel at their altars and to ask God to forgive us any practices which violate the Golden Rule?" the Methodist leader asked.

Bishop Oxnam's appearance at the rally had been protested by some fifty fundamentalist pastors of the San Francisco area. They charged that he "does not hold to the supernatural doctrine of the Christian Church." Some pickets appeared at the arena entrance.

1957 Religious Census Up to Budget Bureau

WASHINGTON, D. C. —(RNS)— Whether or not a census of religious bodies will be taken in 1957 rests with the Bureau of the Budget here.

The Bureau of the Census and its parent body, the Department of Commerce, are prepared to ask Congress for $1,250,000 to conduct such a census. But the Bureau of the Budget must first agree to include such an appropriation in the budget message President Eisenhower submits to Congress next January.

Dr. Robert W. Burgess, director of the Census Bureau, said he is not "too optimistic" over prospects for an appropriation because of the emphasis by government leaders on economy and a balanced budget for the fiscal year that begins July 1, 1956.

The last census of religious bodies was taken in 1937. A census scheduled for 1947 was abandoned upon orders of an economy-minded Congress.

Dr. Burgess said the 1927 census was the only one ever conducted in a thorough manner. He pointed out that the 1937 census was taken with limited funds and personnel.

Study Shows Change in Clergy Salaries Rate

WASHINGTON, D. C. —(RNS)— Clergymen dropped from the upper 30 per cent of salaried workers in the United States to the lowest 30 per cent between 1939 and 1949.

This was disclosed in the report of a study released here by the USA Census Bureau.

The study, which dealt with changing patterns of income distribution in the decade, was made by Dr. Herman P. Miller under the auspices of the bureau and the Social Science Research Council.

Out of 118 occupations studied, the ministry was one of only 24 that failed to register a gain of at least 100 per cent in income during that decade.

The median income of clergymen rose from $1,264 a year to $2,319 during the period, a gain of 83 per cent This compared with an average gain of 122 per cent for the white collar professions.

The average income of lay religious workers increased from $1,327 a year in 1939 to $2,276 in 1949, a gain of 70 per cent.

The study indicated that national income was being distributed on a fairer basis after World War II than before. The share of the national income received by the richest one-fifth of the population dropped from 49 per cent to 42 per cent.

Meanwhile, all groups but the lowest one-fifth showed gains. The lowest 20 per cent of wage-earners still receive only three per cent of the national income.

The second 20 per cent, however, received 11 per cent of the national income, as against only eight per cent in 1939; the third fifth get 19 per cent, compared with 15 per cent, and the next to the highest fifth receive 26 per cent instead of 24 per cent.

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RADIO - TV

Pan-American Network In Twenty-three Lands

SAN JOSE, Costa Rica.—Only four years old but already reaching into twenty-three countries with Gospel radio programs in Spanish, the Pan-American Christian Network re-set its sights for the future during its biennial meeting held in Guatemala City recently.

"We considered of prime importance," comments Network manager Robert A. Remington, "the need for more concentration on the training of Latin Americans to carry on local radio ministries."

To put this into immediate practice, a radio workshop attended by twenty-four Latin broadcasters was held at Guatemala's missionary station TGNA following the Network conference. Other workshops are in prospect throughout the continent.

Advance plans for the Network include a technical consultation service, simultaneous broadcasts throughout all Latin America, more phonograph records, and a lower price for Network

programs. So far, the PCN has distributed nearly 3,000 different programs for radio, plus an additional 1,300 to 48 non-radio users for local church and institutional work, as well as fifteen new Spanish gospel songs on phonograph records.

The following officers were elected: President, Arthur Wormald of Station CP-27 in La Paz, Bolivia; vice-president, Phil Smith of Station TIFC in San Jose, Costa Rica; secretary, Vernon Van Hovel of Station HCJB in Quito, Ecuador.

EVANGELISM

Sees Revival Injured by "Ecclesiastical Cynics"

WASHINGTON, D. C.—(RNS)—President Eisenhower's pastor said here that America's religious revival is being injured by "ecclesiastical cynics" who are "making sport" of Evangelist Billy Graham and Dr. Norman Vincent Peale.

Though all signs indicate that a great religious revival is under way, said Dr. Edward L. P. Elson, "religious debunkers" are having a field day criticizing the popular preachers who have given it impetus.

Dr. Elson, pastor of National Presbyterian church here, is the author of *America's Spiritual Revival.* He observed that Dr. Graham's most vigorous critics are professors of theology and church administrators, and suggested they might feel differently if they had more day-to-day contact with lay people.

Those who contend Dr. Graham has no "social consciousness," Dr. Elson said, should note that in most of his sermons the evangelist "blames sinning on the evils of the day."

"No man is more vigorous in dealing with crime and divorce, selfishness and war," he said.

While Dr. Peale may "over-emphasize healing," the pastor said, he does not offer an "easy" faith as his critics allege. Theologians would not be so critical of Dr. Peale's approach, he added, if they lived "in daily encounter with individual men's agonies and aspirations."

Both Dr. Graham and Dr. Peale have been guests in Dr. Elson's pulpit.

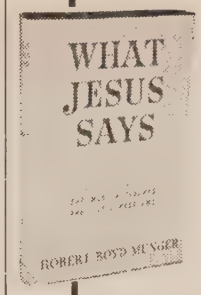
Methodists Plan 1956 "Mission to Nation"

STILLWATER, Okla. — (RNS) — Christian "commandos" will be utilized by The Methodist Church in a nationwide effort it will launch next June to reach America's estimated 69,000,000 unchurched.

The "commando" teams will consist of three ministers and three laymen organized to promote personal evangelism by canvassing neighborhoods for prospective church members.

They will form the "shock troops" of a "Mission to the Nation" that the Church will conduct from June through December under the theme "The Answer Is God."

Plans for the Mission were announced to clergymen attending a national conference here sponsored by



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Introduction by Paul S. Rees

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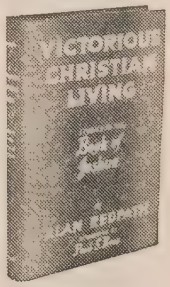

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the Methodist Board of Evangelism, Dr. Harry Denman, executive secretary.

Rev. Alan Walker, noted Australian evangelist who directed a similar mission in his homeland, will be the visiting preacher for the American campaign.

The Mission will be inaugurated at a series of eight-day meetings to be held in large public auditoriums of eight major cities over the country.

In preparation for the nationwide effort, five regional conferences will be held during the Christmas season to train young Methodist ministers in evangelistic techniques.

—PUBLIC AFFAIRS—

Upholds Bible-Reading And Prayer in Schools

NASHVILLE, Tenn. — (RNS) — Chancellor William J. Wade ruled here that Bible reading and prayer in public schools do not violate the constitutional rights of children or their parents.

He dismissed a suit filed in Chancery Court by Philip Carden, night editor for the Associated Press in Nashville, and father of four city school children.

Mr. Carden challenged the constitutionality of a state law requiring daily Bible reading in public schools. He also asked that the Nashville School Board be enjoined from permitting devotional services and from inquiring about or keeping records of students' Sunday school attendance.

C. Vernon Hines, attorney for Mr. Carden, indicated that the case would be appealed to the state Supreme Court.

Life Expectancy Is Nearing Bible Span

NEW YORK. —(E/P)— Insurance company experts have just learned some facts of life known all along by even the youngest Sunday school scholar—"The days of our years are threescore years and ten; and if by reason of strength they be four-score years, yet is their strength in labour and sorrow" (Psa. 90:10).

Confirmation of the biblical life span came from experts of the Metropolitan Life Insurance Company. They report that the average life expectancy of wage earners and members of their families is now 69.8, only a trifle under the biblical span of desirable and enjoyable living.

Today men have more than double the life expectancy of persons born in 1889. Then, according to the insurance company records, life expectancy was only 34 years. (Perhaps there is no significance, but twenty years ago a dog's life expectancy was firgured at seven or eight years, but now the average dog lives from 11 to 13 years.)

One editor, commenting on the lengthening life span, said:

" . . . Modern custom sets the end of the man's useful life even lower. At 65 he may switch from wages to Social Security, from earnings to pensions, from activity to idleness."

"Yet the man who is 65 today is by no means done for. He can look forward, according to the vital statistics, to an average expectancy of 14.1 more years, which is close enough to 80. They should be rewarding years, and need not be wasted years. An urgent problem of an aging world is to make them worth while, both for the senior citizen and the society to which he belongs."

Hoover Stresses High Cost of Crime in USA

WASHINGTON, D. C. —(RNS)— Crime costs the nation $14 for every dollar given to the churches, J. Edgar Hoover, director of the Federal Bureau of Investigation, said here.

He told the International Association of Chiefs of Police that the cost of crime, when all factors are considered, is almost $20 billion annually.

"The crime problem is essentially a youth problem," Mr. Hoover declared,

"Law enforcement and the entire community must concentrate more and more on the problem of the juvenile. Last year, 57.6 per cent of all persons arrested for auto theft were under 18 years of age. Forty-nine per cent of all those arrested for burglary and 43.6 per cent of those arrested for larceny were in the same age group."

The FBI chief said that the "alarming situation" with regard to juvenile theft might be "quickly remedied" if parents were held legally and financially responsible for the criminal acts of their children.

Mr. Hoover reported that during the first six months of 1955 there was a downturn in the national crime rate for the first time in seven years.

Urge Moral Safeguards in Reserve Training Program

WASHINGTON, D. C. —(RNS)— Careful safeguards over the moral conditions that will surround military camps where 18-year-old youths will take the new six-month reserve training program have been urged in a report submitted to Secretary of Defense Charles E. Wilson by the National Security Training Commission.

The new program, which was opposed by some religious groups when legislation authorizing it was before Congress early this year, got under way Oct. 1 with a group of 672 teenagers and 495 national guardsmen. The Army plans to train 90,000 youths during 1956.

The commission recommended tough military training for the youthful reservists, who after completion of the six-month training camp indoctrination will spend seven and one-half years in the active reserves.

But, most of its report was concerned with the need of meeting the moral problems involved in taking large groups of 18-year-olds out of their normal environment.

The commission said the military establishment should insist on rigorous enforcement of military and civilian regulations prohibiting prostitution in the vicinity of the training camps and banning the sale of intoxicating beverages to the young trainees on or off the base.

EIGHTY THOUSAND KOREANS IN EVANGELISM RALLY

At the close of Dr. Bob Pierce's World Vision conferences with Korean pastors this huge mass meeting was held in the Seoul area at the scene of a former Shinto shrine. Hundreds accepted Christ.

—WORLD-WIDE—

Indian Christians Total More Than Eight Million

DELHI, India.—(EPS)—According to figures published by the National Christian Council of India, Christians here now number 8,166,255 out of a total population of 361,934,581.

The greatest concentration of Christians is in the southern state of Travancore-Cochin where there are 2,968,030. The state's population is 9,280,425.

The figures contained in the 1954-55 *Christian Handbook of India,* showed that about 46 per cent of the country's Christians are Roman Catholics. Their latest listed membership, that of 1949, was 3,673,548. The total Christian population in that year was 8,048,395. Members of non-Catholic churches then totalled 4,374,847.

India's largest non-Catholic churches are the Orthodox Church of Malabar reporting 350,000 communicants, and the Church of South India, with 331,372.

Other denominations credited with more than 100,000 communicants are, in order of their strength, American Baptist Foreign Mission Society Churches, United Church of Northern India, Mar Thoma Syrian Church of Malabar, Methodist Church in Southern Asia, Andhra Evangelical Lutheran Church, (Anglican) Church of India, Pakistan, Burma and Ceylon, and Gossner Evangelical Lutheran Church.

Foreign personnel of non-Catholic churches, including missionaries' wives, total 4,877, an increase of 500 since the last *Handbook* came out four years ago. However, 627 missionaries were abroad on furlough at the time of counting, leaving only 4,250 actually in India. In 1949 alone 3,200 nationals were ordained to the ministry.

The *Handbook* also listed 266 hospitals, 49 leprosariums, 43 colleges, 37 theological schools, and 2,107 church institutions. Tabulated were 234 Christian periodicals edited in 20 Indian languages. The Scriptures were listed as available, wholly or partly, in 102 of the 145 languages and dialects of India and Pakistan.

Americans Report on Religion in the Soviet

WASHINGTON, D. C.—Sen. Estes Kefauver (D.-Tenn.) charged that the Soviet government is refusing to build new churches and is indefinitely postponing the repair of old ones that were damaged during the war.

The Senator returned here from a round-the-world trip that included an unofficial tour of Russia in company with several other American lawmakers.

"They build new business buildings, modernize factories, but do not finish the repair of the churches," he declared.

"In all the cities, and particularly in Leningrad, we saw a number of historical churches that were under repair—and had been under repair for more than ten years."

Sen. Kefauver said that not a single church was built in the new industrial city erected on the sight of war-devastated Stalingrad.

In Moscow, which had 700 churches in 1917, only 56 are open at the present time, he said.

Dr. Charl Ormand Williams, noted American educator and world traveler, visited a thrilling worship service in Moscow's Baptist Church recently but said of the general church situation:

"Every young man and woman to whom I talked about religion told me they did not believe in God and that they had no interest in any church. I asked each one what they thought would happen to churches, and they calmly stated that the beautiful churches would probably become museums, and that the rest of them would be torn down.

"I visited many Russian churches, and I noted that very few people were in them—and that these were the very *old* and *very poor.* I was, therefore, greatly encouraged by the impression this Baptist Church made on me—especially when I learned that there are 5,000 Baptist Churches in the Soviet Union, and 500,000 members.

"There is another angle to the situation, however. The USSR *has* the children from the kindergarten to the university—so they do not need to fear the churches. *And* it also has the *teachers.*"

Does God Answer A Child's Prayer?

by Missionaries Georgia and Emanuel Papadopoulos

"The Lord must have led me to you," said a dear mother who met us in the street. "Please come home with me and speak a few words of comfort to my husband. He is suffering from cancer and his condition is truly desperate. I am so weary of life," she continued, "for not only must I provide and care for him, but also for our three little ones."

As we neared her home, two little boys ran out crying, "Come, doctor, make our daddy well, so he can go to work again and bring us bread and food and clothes." They tugged at our hands, thinking we were physicians. How deeply our hearts went out to them!

We can never forget the sight of that house. It consisted of one small room, with a dirt floor, on which were two or three little stools and a bed on which the father lay, looking more like a corpse than a living person. The children were really in pitiful plight, clad only in rags. The father was moaning with pain, almost too weak to talk.

We sat by the bed and encouraged him from the Word of God. We prayed for his soul and the healing of his body. What was our surprise when the little ones spontaneously joined in. "Oh, dear God, make Daddy well, please. Have mercy on us. We are hungry and suffering. Amen."

How we would love to return to this family with food, clothing and a Bible to minister to their physical and spiritual needs. How wonderful it would be if we could have a definite sum of money each month to minister to them and others in similar distressing circumstances. Pray for them, and for us.

Note: Wouldn't it give you great joy to be able to walk into this poor home with bundles of food and clothing at Christmas time, and share a little of your blessings with them? You can do just that through these missionaries of the American Mission to Greeks. For $5 this family can purchase locally 40 lbs. of nourishing food. For $6 they can receive a 22 lb. clothing package. And for $1 they can be given a Greek Bible. All this can be done through the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. U, P.O. Box 423, New York 36, N.Y. Our Canadian friends should write to 90 Duplex Ave., Toronto 7, Ontario.

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German Communists Develop Pseudo-Religious Ritualism

BERLIN —(RNS)— East German Communists are developing ceremonies to take the place of Christian baptism, marriage and funeral rites.

Last year, youth dedication ceremonies were launched in the Soviet Zone as a Communist counterpart of Christian confirmation and first communion rites.

The new ceremonies were announced by East German Communist newspapers, several of which also published articles "enlightening" readers on how to discontinue membership in Churches.

They said the clerical procedure connected with leaving the Church would be taken care of without cost by all registrars' offices and authorized notaries.

Church observers here said it was obvious the Communists are trying to create a pseudo-religious cult to advance their ideology.

The rites announced by the Communists are:

1. "Name-giving" ceremonies, to be held on Sundays in the offices of public registrars. Birth certificates will, if desired, be handed over to parents in "a solemn form."

2. Similar ceremonies will be provided for newlyweds. Upon payment of an extra fee a small band will play "suitable music."

3. In the case of funerals Communist functionaries will be available for speeches at the graves of the deceased.

Red Fleet Organ Asks Renewed Atheism Drive

LONDON—(RNS)—An immediate campaign against the practice of religion among Russian sailors was demanded by *Sovetsky Flot* (Soviet Fleet), organ of the Soviet Navy.

"Every Soviet sailor must be permeated with the spirit of militant atheism," it declared.

The paper said that energetic steps must be taken to combat religious sentiments and beliefs among the Soviet high seas fleet as well as among the crews of inshore ships.

It was announced that an anti-religious drive would get under way in the Soviet Black Sea fleet because propagandists of that unit have "for a long time been slack" in promoting atheism.

During the past three months these propagandists have given only one lecture on "religion—the enemy of science and progress," the paper complained.

"That is not enough," it said. "The whole propaganda apparatus of the Black Sea fleet must be mobilized to depict the struggle the world is waging against fairy tales about saints, gods and the creation of the world.

"Numerous, repeated lectures must be organized on every ship to give our sailors and our people a scientific outlook on life and strengthen their confidence in the might of the Soviet nation."

But *Slovetsky Flot* emphasized that the work of professional atheistic agitators is not enough. Komsomol (youth organization) members and all naval officers must be drawn into the campaign, the paper said, and all welfare and educational facilities of the Soviet fleet harnessed to this new anti-religious effort.

A few months ago *Krasnaya uvezda* (Red Star), organ of the Russian Army, called for a better organized anti-religious campaign among Soviet soldiers.

Denounce Anti-Religious Pressure in Red Germany

BERLIN—(RNS)—Increased "anti-religious pressure" in East Germany was denounced by the Synod of the Evangelical Church of Berlin-Brandenburg in a resolution adopted at its annual meeting here.

The action followed a report to the Synod by a special committee on Church-State relations that detailed various ways in which religious life is being hampered in the Soviet Zone.

Dr. Otto Dibelius of Berlin, head of the Evangelical Church in Germany (EKID), also censured the East German regime's actions in strong terms, describing its anti-church measures in detail.

His comment drew immediate rebuke from the Soviet Zone press with *Neues Deutschland,* official organ of the Socialist Unity (Communist) Party, charging that it was "a contribution to the cold war."

Principal target of the Synod's and Bishop Dibelius' criticism was the extensive promotion in the Soviet Zone of "youth dedication" ceremonies which they described as "a kind of atheistic counterpart of Christian confirmation and first communion rites."

"It was clear from the very beginning that these dedications were aimed at the Christian faith and that the State stood behind them," the bishop said. "Throughout the Soviet Zone, the Communists are employing coercive measures to boost participation in the ceremonies.

"School officials make overtures to every pupil in an effort to get them to enroll in the dedications, fathers are pressured by Communist leaders of their trade unions, mothers by the Communist women's leagues, and the children themselves by the (Communist) Free German Youth organization."

Bishop Dibelius said he will issue letters to parishes and parents in East Germany stressing that there can be no compromise between Christian faith and these youth dedications.

Greek Evangelical Youth Conference Issues Appeal

ATHENS—(RNS)—A message calling upon young people in Greece to regain "lost spiritual and moral orientation" through religion was adopted at the second National Conference of Evangelical Youth held at the American Farm School in Thessaloniki.

Attending the conference were some delegates representing youth of Greek Evangelical churches in various parts of the country. The first such conference was held four years ago in Athens.

"The time in which we live is interesting as well as critical," the message said. "Great numbers of young people have lost their spiritual and moral orientation. They are tired of

life and bitterly disappointed. Others, influenced by false promises and doctrines, do not know where to stand as they realize that the ground they stand on is unstable.

"We all face problems that are beyond our powers, but we know the answer to them is Christ.

"We are grateful that we are free to live our Christian lives and we fight for full freedom in our Christian activities. In the worldwide family of Christian youth, young people can find the realization of their longing for a united front of all Christian forces."

—DENOMINATIONS—

Southern Baptists Adopt Record Budget

RICHMOND, Va. —(RNS)— The Southern Baptist Foreign Mission Board adopted a budget of $7,501,081 for 1956—the largest in its 110-year history.

Foreign mission work will take $6,638,287 of the total. The rest will be used for administrative and promotional purposes in the United States. The new budget is $351,339 over the 1955 figure.

The board elected Dr. Eugene L. Hill, former missionary in China and Malaya, as secretary for missionary education and promotion. On Jan. 1, he will fill the position left vacant by Dr. Frank K. Means, who was named secretary for Latin America a year ago.

Dr. L. Howard Jenkins, Richmond book publisher, was re-elected president of the board for the twenty-fourth year. He has been a board member for forty years.

Rare Books Featured In Lutheran Exhibit

ST. LOUIS, Mo.—"400 Years of Toleration" is the theme of the new exhibit in the Concordia Historical Institute, official Archives and Museum of the Lutheran Church—Missouri Synod, St. Louis, Missouri. The exhibit retells the story of the Religious Peace of Augsburg of 1555 and the Lutheran Reformation.

War had been repeatedly threatened in Europe, especially over religious issues. Finally, all the German princes, with a few exceptions, wanted peace. The result was the draft of the Religious Peace of 1555. The Lutheran faith was legalized within the Empire. Future changes of faith were to be determined by the loyalties of the ruling house. For sixty years the "Peace" prevented internal blood shed.

The exhibit attempts to depict Lutheran and Roman Catholic territory on the basis of a four colored map. The Coats of Arms, in color, of the signers of the Augsburg Confession (425 years ago) surround the museum walls.

Prominently featured is the original manuscript by Martin Luther, entitled *Wider Hans Wurst*. This represents Luther's first draft with many corrections of his famous 1541 pamphlet in which he attempted to show that the Reformation had not introduced a new church, but actually restored the church to Apostolic purity. Other rare volumes on display are Luther's *De*

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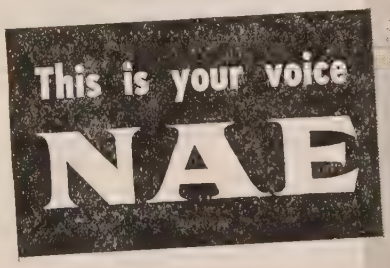

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servo Artitrio, first edition of 1525; *Of the Freedom of a Christian Man,* 1521; and an early English translation of Luther's sermons, translated by W. G. and printed by Thomas Vontroullier of London, 1581.

Evangelical Methodists Hold Great Conference

WICHITA, Kan.—The Tenth Annual and General Conference of the Evangelical Methodist Church convened at Woodland Community Church here recently. Host Pastor Ralph A. Vanderwood reported at least one-fourth more in attendance than at any previous conference. Ministers, lay delegates, missionaries, and visitors came from nearly every state in the union and many foreign countries. Like the disciples of the upper room—"they were all in one accord."

Platform highlights were the messages of Rev. Morton Dorsey, of Columbus, Ohio who was Conference Evangelist this year; Dr. J. H. Hamblen, Senior General Superintendent and founder of the Evangelical Methodist Church, speaking on the victories in the movement to "conserve the teaching of the Bible and John Wesley within the Methodist tradition"; and Dr. C. P. Haggard who led the Missionary Rally.

Because of the great number of people attending the conference, it was necessary to move the evening services on Thursday and Friday to the John Marshall School auditorium. Some fifty new ministers went before the Examining Committee during the conference. Among these were such outstanding men as Rev. Robert Hammond who heads up "The Voice of China and Asia," a missionary enterprise with a radio voice of more than fifty stations in the United States. A great ordination service was held on the closing Sunday afternoon.

Many new churches were established during the year, the Northwest District leading with six. The Texas and Virginia districts reported five new churches each. Scarcely a week passes now that new congregations are not reported.

Evangelical Methodist Men, headed by Mr. J. C. Morris, met in a Laymen's Breakfast addressed by Dr. Dwight Ferguson. The Evangelical Methodist Women had delightful fellowship meetings. Mrs. J. C. Morris is national president.

This new and rapidly-growing denomination is a member of the National Association of Evangelicals.

—PRESS—

Literature Convention Meets in Cuba in May

SAN JOSE, Costa Rica. — Latin America's first evangelical literature workshop will be the feature event at the constitutional convention of LEAL (Literatura Evangélica para América Latina) to be held next May in Placetas, Cuba, according to a decision reached by members of LEAL's organizing commission, who met recently in San José, Costa Rica.

The short-term institute will be combined with convention business and the sessions of LEAL's editorial planning board to make three weeks of concentrated literature activity, beginning May 16 and ending June 2, 1956. "Los Pinos Nuevos," Bible Institute of the West Indies Mission, will play host to the convention delegates.

Courses to be offered in the workshop will deal with writing, editing, composition and layout, production problems, bookstore management, distribution, colportage techniques, and related subjects.

Some thirty organizations have already affiliated with LEAL in the nine short months of its existence, and executive secretaries Vergil Gerber and Israel Garcia have expressed deep satisfaction with progress to date.

NHA Announces a New Monthly Organ

MINNEAPOLIS, Minn.—*The Standard of Holiness* announces a new four-page paper to be published monthly. This official organ of the National Holiness Association is to be largely promotional in nature. The former bimonthly publication will be discontinued.

The editor, Paul L. Kindschi, states that "this change is being made in keeping with the new policy of NHA." That policy is "to work as a coordinating agency of all denominational and interdenominational groups who hold the Wesleyan-Arminian view of the teaching of scriptural holiness."

Sixteen of the twenty-two holiness denominations in America officially belong to NHA. Others cooperate in many phases of the work. In addition to cooperating denominations, there are 160 interdenominational auxiliary units of NHA.

The next annual convention of the association is announced for April 3-6, 1956 at the Hollenden Hotel in Cleveland, Ohio.

—STEWARDSHIP—

Church Contributions Reach a Record High

NEW YORK. —(RNS)— Contributions for all purposes to 47 Protestant and two Eastern Orthodox communions in the USA reached a record total of $1,687,921,729 in the past year, Rev. Thomas K. Thompson, executive director of the National Council of Churches department of stewardship and benevolence, reports.

The figure represents an increase of nearly $151,000,000 over the previous year.

Mr. Thompson also released new figures for Canada where he said, six major Protestant religious bodies reported a record of $68,810,562 in annual contributions, with the average contribution per member being $39.21.

Highest per member giving in the United States, he said, was recorded by the Wesleyan Methodist Church whose per capita total contributions amounted to $176.91. Seventh-day Adventists were second with $173.94, the Brethren in Christ third with $127.51,

and the Church of the Nazarene fourth with $124.71.

Next in order were the Evangelical Mission Covenant Church of America $124.15, the Orthodox Presbyterian Church $106.56, the Conference of the Evangelical Mennonite Church $104.02, and the Church of God (Anderson, Ind.) $102.58.

The largest total giving was reported by The Methodist Church whose 9,202,728 members gave $345,416,448—or an average of $37.53—up $30,900,000 from last year's previous all-time high.

Second highest total giving among denominations was reported by the Southern Baptist Convention with a new all-time high of $305,573,654 or an average per member of $42.17 as compared to $39.84 the previous year.

Third was the Presbyterian Church in the USA with $158,110,613 or $61.47 per capita.

The great bulk of contributions was earmarked for local congregational expenses, the stewardship leader said. The new annual figure for this category is $1,353,553,358 for 48 church bodies reporting as opposed to $1.233,766,530 reported by 47 last year. These funds went for ministers' salaries, church maintenance and repairs, fuel, lighting, and similar expenses, and capital improvements.

—EDUCATION—

Puget Sound College Buys Simpson Campus

SEATTLE, Wash.—With the beginning of its sixth term of operation Puget Sound College of the Bible has purchased the three-acre campus of Simpson Bible College with eight buildings dedicated November 29, 30.

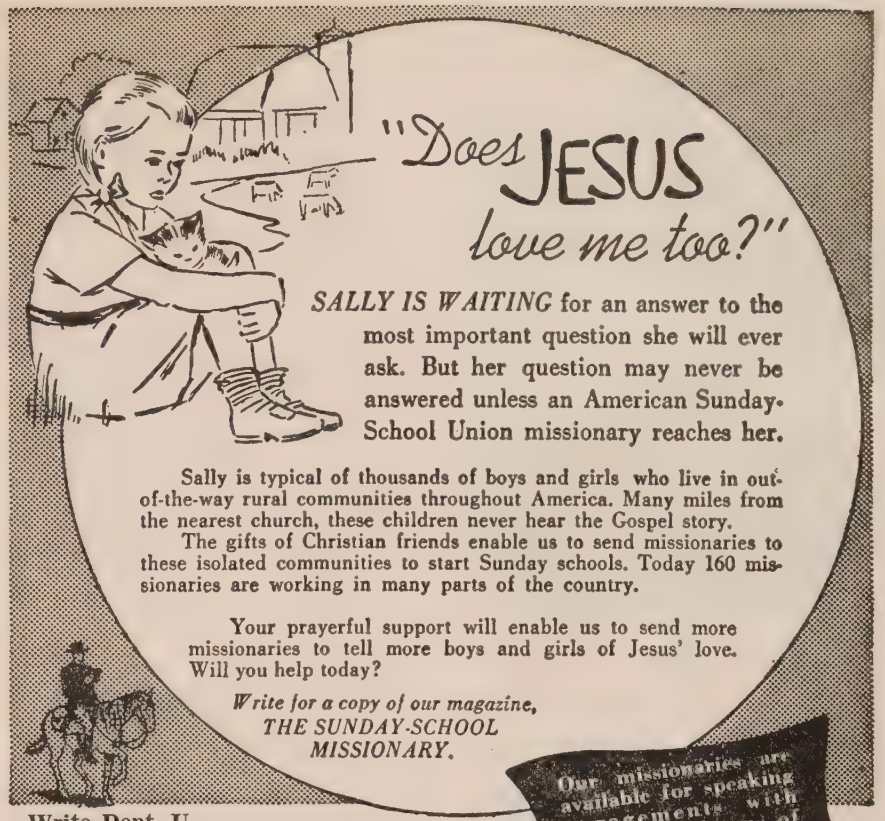
Simpson has moved to a new location in San Francisco, as previously reported in *Action* magazine. It is an institution of the Christian and Missionary Alliance. PSCB is a school of the Christian Church or Churches of Christ. Dr. C. H. Phillips is president. It is one of some 36 Bible-centered schools in continental USA established in the communion following the apostasy of most of its older endowed institutions within the past fifty years. These new schools now train more men for the ministry than all the older colleges put together.

Interdenominational Atmosphere at Dallas

DALLAS, Tex.—Dallas Theological Seminary opened its 32nd year with a total enrollment of 287 men and an entering class of 78 men.

This enrollment total will be increased by a number of students who will enter at the beginning of the second semester January 14, but it will remain below the record of 300 set in 1953-54. A stricter screening of applicants for admission and a stricter review of the record of returning students have been followed in the past two years in an effort to hold enrollment below 300, because of limited instructional facilities.

The entering students presented degrees from 55 colleges and universities. Denominationally, the Dallas student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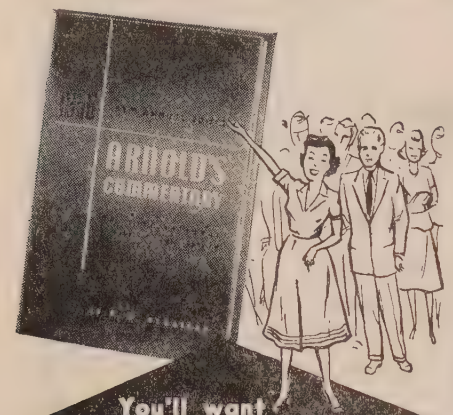

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Coast Baptists Launch Seminary Construction

SAN RAFAEL, Calif.—A four-year construction program for the new Golden Gate Baptist Theological Seminary began at the 126-acre Strawberry Point site overlooking San Francisco Bay near here.

Ground was broken for residence and classroom buildings to accommodate 700 students. This "first phase" construction will cost $4,000,000. Eventual plans call for a plant to allow an enrollment of 1,500, according to seminary president Dr. Harold K. Graves.

The present campus is located in Berkeley, Calif.

Calvin College Host To Theological Groups

CHICAGO.—The Evangelical Theological Society will hold its annual meeting at Calvin College and Theological Seminary, Grand Rapids, Mich., Dec. 29, 30. The Program Committee under the direction of Dr. Roger R. Nicole of Gordon Divinity School, promises a stimulating series of addresses, papers and discussions.

A joint meeting with the American Scientific Affiliation is scheduled for Wheaton College, June 11-22, 1956.

Lutheran Seminary Buys Breck Campus

MINNEAPOLIS, Minn.—Expansion of Lutheran Seminary of the Evangelical Lutheran Church is made possible by the purchase of the buildings and campus of nearby Breck School, until recently owned and operated by the Episcopal Diocese of Minnesota.

The property includes six buildings situated on thirty-seven acres of beautifully landscaped campus and was purchased for $800,000.

Luther Seminary has grown from an enrollment of 127 in 1946 to 450 this year.

School for Leaders in Military Base Churches

CANANDAIGUA, N. Y.—A pioneer Christian service training school is being opened at the LeTourneau Christian Camp near here. The school will train men for work with men in the armed services in churches contiguous to USA military bases.

One of the big hindrances in getting this unique work started on a national scale is the lack of competent workers. It takes from three to six months to get a local center under way at one of the military bases. Much of the time is consumed in the training of the worker who is to carry on the work after it is established. The worker must have a thorough knowledge of Military Customs and Courtesies as well as the method of reaching men for Christ.

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The instructor for the new school will be Rev. Charles Mellring of Benson, Ill. Mr. Mellring has been used of the Lord to win many service men since the early days of World War II. Having a thorough knowledge of the practical requirements, he is well qualified for this position. The training will consist of a concentrated course of four weeks duration.

Many ministers who are located near Military Bases have expressed a desire to do something in a spiritual way for the boys, but have not known how to go about getting this testimony established. Now their problems will be solved.

Mr. Harold Seeley who is the managing director of LeTourneau Christian Camp is the business manager of the school.

Northwestern Drops Religious Questions

EVANSTON, Ill. — Students at Northwestern University have asked its administrators to refrain from requesting religious data from prospective students. They are "embarrassed" and their "freedom" is limited when the question of religion is raised.

The *Daily Northwestern,* student publication, in an editorial urged President J. Roscoe Miller and the administration to "comply promptly with the student governing board's request that religious information be removed from the university's application for admission."

Leaders of campus religious groups use the data to contact students according to the preference they state.

The editorial said removal of the religious question from student applications "would be a step that could enhance greatly Northwestern's reputation as a free university."

Last spring the student governing board sent Dr. Miller a letter urging that religious questions be dropped, or that a religious information blank be sent successful applicants with answers optional. This, in an institution that was founded by evangelical Methodists as a center of training for Christian workers.

YOUTH

Christian Endeavor 75th Anniversary

COLUMBUS, Ohio—Extensive preparations have been started for the celebration of the 75th anniversary of Christian Endeavor, according to announcement made by Dr. Gene Stone, general secretary of the International Society of Christian Endeavor.

Materials have been released from the headquarters in Columbus to help societies and unions throughout the world to observe the Diamond Jubilee of the pioneer youth movement during Christian Endeavor Week, January 30-February 5, 1956. It is expected that upwards of two million young people in thousands of Protestant churches will take part in special services, rallies, projects, radio and television programs, and other events.

A pilgrimage to the Williston Congregational Church in Portland, Maine, where the first society was organized February 2, 1881, is planned. Another feature will be the posting of outdoor poster panels along the streets and highways throughout the United States and Canada.

A historic drama entitled "This is Christian Endeavor" by Mrs. Catherine Miller Balm will be given in many localities.

Half-Million Budget For Young Life Work

DALLAS, Tex.—The directors of the Young Life Campaign, whose headquarters are at Star Ranch, Colorado Springs, met in Dallas recently and adopted a budget of $520,000 for 1956.

The Young Life Board, made up of men from all parts of the United States, approved the budget which includes $380,000 for the organization's general fund and the remainder for its ranch program. Young Life owns and operates three ranches in Colorado and Malibu in Canada, north of Vancouver, B. C.

The director elected Dr. Laurence Kulp, professor of Geo-Chemistry at Columbia University in New York, as its chairman for next year.

Jim Rayburn, National Field Director, said that the budget will provide for a staff of 98 people working in 18 states and reaching an estimated 20,000 high school young people through its Young Life clubs and its summer camping program.

Camp Directors Meet At Zephyr Point, Nev.

HOLLYWOOD, Calif.—Sixty Christian Camp directors, executives and board members met early this month for the 6th annual meeting of the Western Conference and Camp Association at Zephyr Point Conference Grounds, Nevada. Represented in the evangelical group were thirty-seven church and denominational camps.

New officers include Walter Warkentin, Hume Lake Conference Grounds, California, President; Rev. David T. Stewart, Trout Creek Camp, Oregon, Vice President; and Graham Tinning, Forest Home Conference Center, California, Secretary.

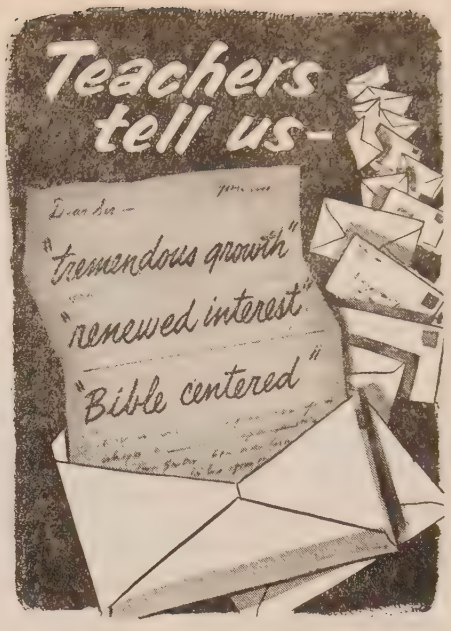
The agenda included techniques for improvement of camp facilities and programs. Speakers were Cathie Nicoll of Pacific Pioneer Camp, British Columbia, Dr. R. L. Cramer, psychologist, Fresno State College, California, Hazel Pearson Williams of San Gabriel, California, and others.

Liquor on Airlines Becoming Big Issue

WESTERVILLE, O.—Congressman Thomas Lane, (D. Mass.) recently threatened to introduce a bill in the next session of Congress making it a crime to serve drinks on commercial airlines while planes are in flight.

Capital Airlines, first in the United States to operate the fabulous Vicount turbo-prop transport airliner, and one of the few trunk airlines that do not serve liquor, protested to the CAB two years ago against liquor sales by a competitor, Northwest Airlines.

A Capital spokesman told the Associated Press that his line had not been



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hurt competitively by its refusal to serve alcoholic drinks.

"We pride ourselves very much on our hostesses, young women from good wholesome families, and we refuse to subject them to barmaid duty," he said.

Airline pilot, steward and stewardess unions have asked that liquor service be outlawed.

A spokesman for National Airlines, which declares it was the first to serve liquor, said that the practice had never given rise to any difficulties.

Pan American World Airways said that liquor service was imperative on its routes all of which are competitive with foreign airlines that stress the serving of drinks.

American Airlines said that there had been no evidence that the "limited" service of alcoholic beverages it provided had ever affected the safety of its operations.

Harold L. Pearson, president of the Air Transport Association announced that a proposed code might be taken up at an air traffic conference in San Francisco, November 1-3.

He advised the heads of trunk airlines, the only ones that serve alcoholic drinks, that the Civil Aeronautics Board had warned him it might have to take "corrective steps."

The ATA president asked for airline reaction to a self-imposed "creed" that might provide that:

"No drunk be allowed to board a plane. A person who became drunk aboard would be put off at the first stop.

"No alcoholic beverages be served aboard planes on Sundays or national election days. No service to minors or intoxicated persons.

"Liquor service be restricted to the period between noon and midnight. No liquor on flights of two hours or less.

"A normal charge be made on all drinks. No commission to crew members on drink sales.

"No attempts be made to encourage drinking by solicitation or salesmanship. No advertising of in-flight bar service and no interference, by such service, with service of meals or attention to other passenger wants."

Joseph P. Adams, CAB acting chairman, said in a letter to Mr. Pearson that the agency had considered liquor service an airline problem involving state, not Federal laws. Recently, public protests against drinking in flight have become "more pronounced," he added, and if the CAB determines that public safety is involved corrective steps may be required.

Airline reaction to the proposed creed was mixed. Some officials saw nothing wrong with current procedure. Others said that they would prefer uniformity.

Temperance leaders feel that if there are good reasons for banning aerial liquor service on Sundays and election days and between midnight and noon on week-days, the same reasons are just as valid at all other times. Believing that there is a much greater potential hazard from high-altitude drinking in the confinement of airliners, temperance leaders have been protesting the selling or serving of alcoholic beverages on planes for many months.

Dr. Z. P. Carles

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PERSONALIA

Raymond Lilly, negro Evangelical chaplain in the Cook County Hospital, Chicago, died of a heart attack October 30. He started work at the hospital more than twenty-five years ago as a volunteer helper and was appointed chaplain in 1947. His support has come largely from NAE sources.

Cline R. Paden, Church of Christ missionary in Rome, has been deported. His name has been frequently in news headlines because of clashes with Italian police over freedom to preach the Gospel.

Martin J. Neeb, former executive secretary of the Lutheran Church-Missouri Synod's Board of Higher Education, has been installed as the first president of Concordia Senior College, Ft. Wayne, Ind.

C. D. Moon, president of Spring Arbor Junior College, Spring Arbor, Mich., has resigned. The Board of Trustees has appointed Dr. LeRoy M. Lowell as interim president.

John L. Bird of London, England was the revival speaker at the Missionary Training Institute at Nyack-on-the-Hudson this year.

Donald MacDonald will retire January 1 as executive secretary of the Christian Business Men's Committee International, a post he has held since 1947. He will be succeeded by **Theophilus E. McCully,** retiring board member of the 10,000-member organization and former vice-president and general manager of the Carpenter Baking Co., Milwaukee. CBMC had 173 local chapters when MacDonald began his work. It now has 346.

Berkeley Mickelson, professor of New Testament in the Graduate School of Wheaton College, delivered the annual lectures on Christian Thought at the Conservative Baptist Theological Seminary in Denver recently. Dr. Arthur Glasser will deliver the annual lectures on Missions in January.

Peter Rees Joshua, currently in Deeper Spiritual Life campaigns throughout the nation, delivered the anniversary messages for the historic Knox Presbyterian Church in Toronto Canada, November 13.

Robert E. Richards, one of America's outstanding pole-vaulters, has resigned from his ministry with a Brethren Church in California to prepare himself for the 1956 Olympic Games. He was Olympic champion in 1952.

Richard L. Woike of New York has been elected president of the Christian Business Men's Committee International. He is president of the Manhattan Casualty Insurance Company and teaches a Bible class of 250 men in First Baptist Church, Hackensack, N. J.

Billy Graham will conduct a four-week evangelistic crusade next fall at the new $15,000,000 Kentucky State Fair grounds at Frankfort.

Atwood Foster of Salem, Ore., has been named general treasurer of the Assemblies of God to fill the vacancy left by the death of Rev. Wilfred A. Brown.

J. Harold Greenlee, professor of New Testament Greek in Asbury Theological Seminary, has been given a leave of absence to work with the American Bible Society in the preparation of a new edition of the Greek New Testament. Dr. Greenlee is a graduate of Asbury College and Asbury Theological Seminary. He received his M.A. in Ancient Languages from the University of Kentucky and his Ph.D. in Biblical and Patristic Greek from Harvard University. During the school year of 1950-51 he was engaged in New Testament textual research at Oxford University, England, as the recipient of the only senior-grade Fulbright grant in the theological field.

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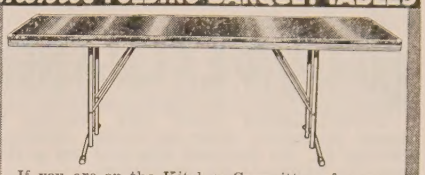

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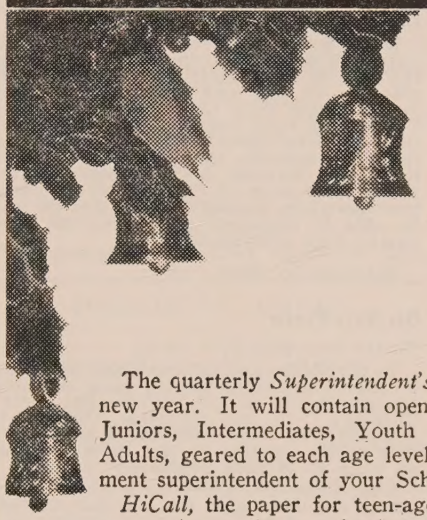

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Readers Say

(Continued from page 2)

control. In a measure they have succeeded. But, the great majority of the Church in its laity and leadership has refused to compromise and deny the Faith. During these years numbers of Evangelical church leaders have been imprisoned and executed because of their faithfulness to God and His Word.

The recent months have seen the guise of deception cast off. The Government-sponsored Church no longer poses in "sheep's clothing." Their true nature is now revealed as "ravening wolves." In the early morning hours of August 8, 1955, Rev. Wang Ming Tao, one of the leading Evangelical pastors of China and his wife were taken away and imprisoned. Eighteen university students who had attended Communion services at Mr. Wang's church were arrested and charged with "opposition to the revolution." A pastor who attempted to carry on Mr. Wang's work was arrested and the church closed. Throughout China within the last two months there has been a wave of arrests of faithful pastors and non-conforming Christians. A Chinese pastor's daughter has just written from China: "Do not try to contact me. We are walking the road from Gethsemane to Calvary!"

What a challenge to prayer! Will the year 1955 go down in the annals of God as the year of smug, satisfied, prayerless complacency on the part of American church people, while their sisters and brothers in China offer their lives rather than give up their faith in Jesus Christ? Again we feel the urgency of the Christian Church—heeding Paul's warning in Ephesians 6:10-18—particularly verse 13: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand."

THOMAS I. LEE

Minneapolis, Minn.

On Nels Ferre

To the Editor:

In the interest of accuracy and fair play, it might be of interest to your esteemed readers if the article, "Ferre on Ferre's Theology," in the *Christian Century* of September 28, were commended as an antidote to the position of Mr. Jones as found on page 45 of your September 15 issue.

The Methodist Church as a whole is sincerely disturbed over this cavalier attitude toward Dr. Nels Ferre under pressure of a minority group in the Southland.

I am not absolutely sure that I agree with this modern "saint" but I do admire him greatly and any one who contacts him knows that he is worthy of the appellation I have given him.

HOWARD FULLER

Cedar Springs, Mich.

New England Awakening

To the Editor:

I have just returned from a precious experience with Dr. T. Roland Philips and his great evangelical Presbyterian flock in Baltimore, followed by a visit in the New England States. We were joyfully astounded to discover this field wide open for the message of the Gospel. Time and again when preaching, I found myself thinking of those awakening words in 2 Samuel verse 24, "And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself." Truly this sign of a coming harvest is being heard in New England today.

New England is tired of the productiveless panaceas of Universalism, Unitarianism and modern cults. What a thrill to observe the native spirit of worship and reverence towards the Living Word. Christians are praying in preparation for the right approach when the spark that ignites the flame of true revival is touched off.

As I walked the streets of historic Concord, Salem and other colonial centers in Massachusetts, I found myself recalling the words of Dr. A. W. Tozer of Chicago, who when referring to some of our erotic "evangelical" performances, suggested the Christian pleasure of seeing "This whole spongy fetid mess sunk some day under its own weight and become excellent fuel for the fires of hell."

It is my firm conviction that New England is open wide for the message of the Gospel of Christ right now; it is my solemn hope that New England will, in accordance with its traditional spirit of worship and reverence, escape that presentation which speaks of pep rather than prayer, the sparkling personality rather than the Spirit-filled purveyor of the Word, and the rhythm choruses rather than the doctrinal hymns that draw men's hearts to God. What a glorious sight it would be to see a God-breathed awakening come to this needy field and witness the flame spread across those green fields and lovely hills that will yet prove, in answer to the seeding of the early settlers, that "My word shall not return unto me void."

I am firmly convinced of the fact that New England right now is turning her ears to the only message of Salvation God has for sinful men. Let us as believers bend before the Throne of Grace as we contemplate the joy of it. Let us ask God out of fervent righteous hearts to seal the approach with chosen messengers, whose labors will have the stamp of the Holy Spirit upon them.

PETER R. JOSHUA

Geneva, Ill.

After Peron, What?

To the Editor:

The strong man of Argentina, Peron, has fallen!

At this distance we cannot judge of political issues in that southern country. We know of the unrest of the masses, and that it had been fanned to a white heat by the tremendous activity of the "worthies" of the Roman Catholic hierarchy.

What will happen after this? Will political power be in the hand of that terrible, insane hierarchy without consideration to liberty of thought, of speech, of the press?

We fear very much that henceforth Argentina will follow on the footsteps of Spain and Colombia. How is the Romish hierarchy lacking power when they do not hesitate to snatch the power of the government of a nation in order to foist their unbelievable tenets on a whole nation! Can not they see this only fosters cant and unbelief?

We surely trust all these things are only tolerated by Divine Providence and Wisdom that the world at large may come at last to understand the unconquerable power of His Word as it was given by Jesus the Son of God.

ENRIQUE T. WESTRUP

Monterrey, NL, Mexico

"One Wonders"

To the Editor:

Two things especially disturb me in the October issue of *Action* magazine.

(1) The cover picture of President Syngman Rhee. As one looks at the aging politician one cannot but help wondering just what he is saying into that Christian microphoner. Is he rallying his listeners into a campaign against North Korea? Is he denouncing the United States for not wanting to help him in a war of aggression in his own country? Is he pleading for the prayers of his hearers to muster the aid of God in the war he wants so much to start? One cannot help wondering in view of his remarks when he visited the United States, his actions in South Korea, and his burning desire to use violence to unite his country. The impression given by the photograph appearing on the cover is that you approve of him, he is a real Christian statesman, and Christians everywhere should back this venerable old gentleman in his (questionable) fight for liberty. Let us be done with this compromise of the clear teaching of our Lord regarding one's enemies and the high calling of peace-making!

(2) On page 13 we read: "Savage Sends Strong 'Red' China Protest to President." Surely there must be many Christians in this country who have been praying for our recognition of Red China. China is represented certainly by this government on the mainland. This does not mean our approval of this government any more than our recognition of Russia means approval of that government. Why must President Savage endeavor to speak for the whole evangelical segment of our population? Has he never heard of Jesus' teaching regarding the forgiving of one's enemies? Must such reactionary ideas as Dr. Savage represents be considered the studied opinions of *all* evangelicals? Does Dr. Savage really believe that withholding of our recognition of Red China will really help the cause of peace in the world? These questions simply will not down! Let the Church be known in the world as the instrument of God in reconciliation, through the grace and love and forgiveness of Jesus Christ.

DONALD K. BLACKIE

Los Angeles, Calif.

Christian Education

(Continued from page 10)

ignored and, in consequence, a growing cleavage arises between youth and the churches. Education which is concerned with truth above all else has little to fear from competition, for ultimately time and judgment overtake and embarrass the idolization of anything else in education.

One other service at least private Christian education continues to fulfill in a democracy. It provides democracy with an additional safeguard against statism in education. A one-party system tends always, through the concentration and abuse of power, to arrogate to itself excessive and objectionable controls. A system of free education can best resist unreasonable and discriminatory controls, and maintain a barrier to that centralization which constitutes a ready temptation to and effective channel for extremists and radicals.

But it is not for the sake of what the Christian day school movement helps to prevent that it is most to be prized. Rather, as we have suggested, its positive virtues and contributions make it an indispensable feature of effective education today. For it not only furnishes democracy with another barrier to statism, but it is the guardian of the cultural heritage of Western civilization, it stresses those religious and ethical foundations without which democracy withers, it supplies a consistent and coherent frame of reference for individual life in terms of changeless spiritual and moral realities, and it offers a training ground for moral leadership in a time of cultural indecision. If it fulfills only a part of this task, it will place the democratic process under enduring debt, and will serve enslaved spirits as well as free men in the cause of truth in a day when leaders of towering influence tend to see life in shadows of gray, and no longer in black and white.

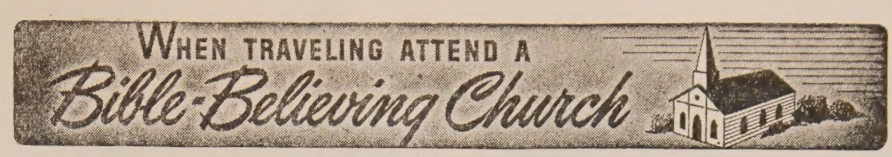
* * * *

This, In America

. . . It is unthinkable that the United States government should be atheistic, as is the present government in Russia. And as the government, so the schools. Schools may be neutral as to the strife of sects; but they cannot be neutral as to God.

Yet that is demanded of them by a group of leaders in public education. These leaders tell us that belief in God is necessarily and wrongfully authoritarian in character, that there is no absolute truth or value or obligation.

—*Luther A. Weigle.*



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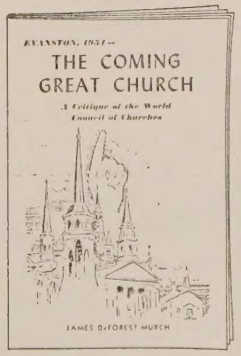

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